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Fear Not, for He is Risen, as He Said

THE two women stood at the tomb of Jesus in bewilderment and awe. They had come to visit a sepulchre, not to witness a resurrection. The past week in their lives had been one of anxiety and distress. From day to day they had followed the fateful events culminating in the crucifixion. The terrible death of their Lord had wrung their hearts. With tender affection they ministered at the burial and now came with spices and ointments for the body of Jesus. Had they not the same resignation which all followers of the Christ have when death is at hand—that inevitable feeling in the presence of the Power of life and death which compels us to accept His dispensations? The very words "It is finished" yet rung in their ears. As they came, therefore, to perform one more act of devotion, they came sorrowing as unto the place of death. "For as yet," St. John tells us, "they knew not the scripture, that he must rise again from the dead."

In order to meet the feelings of fear and misgivings which were bound to seize the hearts of His loved ones, God sent his special messenger. On one other occasion in connection with Christ's earthly life He had done the same. The birth and the resurrection stand together in the life of Christ as events worthy of God's special ministry through His holy angels. To the women and the disciples before the empty tomb as to the shepherds on the Judean hills His first word was "Fear not." God knows what word to speak. It is natural for man to fear in the presence of circumstances or events which he cannot understand. The savage cringes at the sound of the crackling flame. The barbarian trembles before the altar of his deity. The civilized man stops short in the presence of a miracle. But with God there are no miracles. All things are within the complete comprehension of His infinite mind. How different then from that of the grief-stricken friends were the feelings of God's angel messenger as he stood at the vacant tomb on the resurrection morn! The event which brought him there was as natural to him as that the sun should rise. As at the birth the angel song was one of peace, it was now one of triumph. With complete understanding of their limitations he looked upon the little group of awe-stricken men and women and spoke the assuring words: "Fear not, He is risen, as He said."

How eagerly we scan the accounts of the resurrection! We would know what conversations took place among the little band of believers as they gathered at the vacant tomb. What did Peter say? What, the disciple whom Jesus loved? But not a word does the record contain. Mary of Magdala explained to the angel, when asked why she wept, that "they had taken away her Lord and she knew not where they had laid him." This represents, no doubt, the measure of their thought. There were no great sermons at this time on the triumphant life. Indeed this was God's great day and not man's. And so the voice of the angel is the only one that comes down to us.

But what an Easter message this has been through all the Christian centuries! In this day we have seen the cruel hand of injustice and tyranny as in the days of our Lord. Wrongs that can never be righted have been committed without number. The woes of physical pain, of shattered minds, of poverty and hunger, of untold death have almost blotted out the hope of many a weary soul. That this inhuman havoc might forever be stopped, millions of men have gone the way of the cross. Golgotha has risen like a vast mountain on the plains of Europe. Today when we have not yet ceased to record the annals of death and in which we yet await the establishment of peace, our hearts are bowed down like unto those of the followers of Jesus. But unlike them, we have the glorious gospel of His resurrection. We shall look for the angel on Easter morn. We shall not be blinded by his presence. We shall recognize his voice as the voice of God: "Fear not, He is risen, as He said."

G. L. O.

EDITORIAL

FALL IN

The psychology of suggestion is seen in the new disposition to co-operate in all lines of activity. The ranks of marching soldiers moving through our city streets has given men everywhere the impulse to fall in line for or against anything and everything in which co-operative action is necessary. In all undertakings there is a disposition to pull together which our military activities have engendered. Not only are people more ready to "fall in" but they are more ready to "take orders." The necessity of leadership has been given new emphasis. Moreover, people do not "fall in" to "rest" but to "march." There must be something doing.

In these days of complex conditions of society, when it is inexpedient if not impossible for a man to stand still when those about him are "on the move," and when co-operation and unified effort are so much needed, it is most fortunate that this "by-product" of the war has come. Things are accomplished by means of mass movements. For this there must be leadership and organization, but these can accomplish nothing without the rank and file. This war gave a place of honor to the private. The "school of the squad" was magnified in the drilling, and battles were won by corporals, sergeants and lieutenants. Do not think you do not count if you are not a general. Fall in for all the good causes in your community, especially for the work of the Church, and be a good soldier.

G. L. O.

* * *

AMERICAN RESPONSIBILITY

It must fill the heart of every American with pride as he sees this nation being placed in a position of supreme power and influence among the peoples of the earth. This was the first word President Wilson had for his fellow countrymen on his return from Europe in February. The extraordinary ovations which were accorded him abroad were not held by him to be personal tributes, he said, but rather the spontaneous acclaim of America by the masses of the people. Happily, our President in his positions at home and abroad interprets and typifies in a high degree the traditional spirit of America as well as the natural impulses of her people under the stimulus of the new world situation.

The reactions of America with reference to the war have been essentially Christian from the beginning. It was Christian to hold off from participation and to endeavor to guide the struggle, and if possible, to end it by fair dealing with both sides and by restraining influence upon the offenders. When, however, the purposes of the latter became clear and their wild orgies of war were seen to threaten civilization in Europe and possibly in America, too, it was equally Christian to step in and stop the mad onslaught by the force of arms. The millions of American young men who bore those arms and wielded them to such good purpose, went on their mission as on a Christian crusade. Army officers addressed their men with as much fervor and persuasion as was proclaimed from Christian pulpits. Many a recruit went to camp protesting in his heart only to turn with burning eagerness toward France after a few weeks of preparation under our patriotic officers. And in France they yielded to no opposition. Untrained to military pursuits, they were yet invincible. They fought for God, for Country and for Freedom.

It was equally Christian when the enemy was vanquished to promptly establish an armistice and save the further shedding of blood. And now we are engaged in the great Christian task of establishing terms of peace among the nations which shall guarantee justice, liberty and the abolition of war. It is safe to presume that

America will do her Christian duty by sharing responsibility with the other nations in a permanent league to make secure the ends for which she fought.

It is the Christian position of America which has won the hearts of foreign peoples during these distressing times. If America's action and influence shall always be as sincere and unselfish as it has been in this war her place among the nations will not grow less. That this may really be, it is in order that we have heart-searchings at home. Are we worthy of the place our neighbors abroad have given us? Can we sustain the position which our national leaders have set for us?

The war has revealed at once our virtues and our vices, our strength and our weakness. On the human side we have found that we are disease-ridden and physically defective. Intellectually we are only partially educated and mentally slouchy. Morally there are yellow streaks. But we have found also, that all of these weaknesses can be corrected. The crusade against degenerating disease is already on. A new profession—that of Doctor of Public Health—is on the way. Public education will be nationalized and its arid spots made to blossom and bear fruit. The Christian colleges on private foundations will have a greater influence than ever. The moral life of the people has already changed from an exclusively individual to a social basis. People who say that wrongs cannot be voted out of existence misunderstand the meaning of the ballot. Community action is often more effective than individual action.

Back of these regenerating forces is the Christian Church. Her weakness when the war broke out was mortifying. But in a few short years she has been transformed. The forces at work are still too nascent to permit of an accurate delineation of her coming development. But the war has revealed anew the need of the Church, objectives have been made clearer, methods are changing and means becoming more abundant. The Church has won new respect. Under these circumstances, shall we not consecrate our last atom of energy and dedicate every power within us to the work of the Kingdom at home and abroad. If the Church of Christ rules in American life it will rule in the life of the world.

G. L. O.

* * *

WHERE THE CHURCH LOSES OUT

Thousands of boys and girls from Reformed families are getting their education preparatory to college in the great public high schools of our cities and larger towns. Very often the buildings of these high schools occupy entire city blocks. Outwardly they are imposing and accustom the pupils to ideas of bigness. Within, the walls are adorned with the pictures of great universities—many of them state universities—a type to which the public school boy develops a congenial disposition. Naturally the discussions regarding their future education among the pupils of these schools center around the institutions that are big in name and in numbers. The choice of college not infrequently turns on the influence of a favorite teacher, the plans of a chum, the scores of a university's athletic teams, or the unstudied choice of a profession. In the school, and not in the home, is settled the momentous question as to where the son or the daughter will go to college. The youth tells the parent, and not *vice versa*, to what institution he will go, and too often the parent has to admit, to himself at least, that the youth knows best. Sometimes the incident or the accident which determines the choice sends the pupil to one of our Church colleges, but more often it does not, especially in communities where our denomination is not strongly represented.

There are instances, and not a few, in which college

attendance is planned in the home; but here again, in recent years especially, the outcome is unfavorable to the Church. We have many homes, nowadays, in which there is wealth. Before the war, especially, wealth constituted a social caste. The wealthy boys and girls went via the aristocratic preparatory schools to one of the "big four." To educate the children otherwise was to run the risk of losing social standing. There are wealthy people, however, who are not quite so foolish. They go into the market for an education much as they would for a new gown. After feigning the consideration of quality, the price after all determines the selection, and the boy goes off to the place where it costs a thousand dollars a year and upwards. In this class will be found the "newly rich," especially if they are "social climbers." The President of a good Church college said recently that he didn't care for this class of students. Yet many of them are the Church's own and they constitute a denominational problem.

As a result of all this hundreds of promising boys and girls of Reformed families go forth every year to institutions of learning of other denominations and of no Church influence whatever. Here they spend the four years in which their future life is determined—in which their associations are formed, and seldom do they come back, after graduation, to their own Church life.

In view of all the conditions, the Church should take more interest in the collegiate training of her young people. Not a boy or a girl in any congregation should choose other than a college of the Reformed Church unless a thoroughly justifiable reason for so doing can be given. This will help to build up these colleges to still greater degrees of excellence and will hold the young people true to the Church of their fathers and thus prosper the denomination. If it be maintained that our Church colleges are not worthy of the patronage of our people, then the Church should make them worthy.

G. L. O.

COMMUNICATIONS

A LIVING CHRIST THE ONLY HOPE

REV. W. C. RITTENHOUSE

In the life of Christ no single act stands unrelated. All are parts of a complete and harmonious whole. All that precede His death center in His resurrection, and all that follow reach back to the same cardinal point. St. Paul founds all his conviction and preaching, all his hope and faith, all power and glory upon a risen Christ: "If Christ be not risen then is our preaching vain." No truth could be more forcefully, tersely or startlingly phrased than this one. No matter how lovingly, passionately, or logically, Christ may be held before men as friend and redeemer, if His resurrection is denied or linked with the cold philosophy of evolution, the result of such teaching is bound, sooner or later, to fall upon a trusting, believing heart like a sombre, chilling pall, stifling life and joy, and forcing the unanswerable question, "What have we then more than the best hope of the pagan philosophers?"

For four long years of world distress and harrowing uncertainty the Easter Alleluia rose bravely from the throat while the heart faltered and the soul cried out, not impiously like the voice of Abelard of old, but imploringly, "Lord Jesus, where art thou?"

It was not wholly a cry of distressing despair or of disturbing doubt, but the plaint of souls that lacked the immovable conviction that *Jesus lives*. Now, in the brilliant light of God's swift and glorious victory over the most powerful and devastating expression of demoniacal aspirations the world has ever witnessed, these timid souls feel keenly the rebuke of Jesus administered to the doubting disciples on their way to Emmaus, "O foolish men, and slow of heart to believe in all that the prophets have spoken."

And yet the greatest truth the Christian world still needs to have woven in its warp and woof, to throb in its life's blood, to stir its soul, is that the spiritual Christ *lives and reigns now* with the same power and authority over man as He did while on earth.

The firm believer in a living, ruling, loving Christ is the only inspiring, controlling, and determining conviction that can save the world from utter chaos. Man's worldly wisdom, energy, determination, ingenuity, and philosophy may stay the end for centuries, but without Christ the final collapse of humanity is inevitable.

Today, with a great portion of Europe already in the

throes of anarchy, the remainder perilously threatened, ourselves preparing to throw up dykes to meet the possible fell tidal wave, every man who thinks must be convinced that the salvation of the world lies in all nations having one central belief to animate, direct, and control their movements and life. This common belief can be none other than belief in a living Christ and His Gospel.

The best of the wisdom, philosophy and knowledge of the world for the past four thousand years is now being used to devise a plan to establish forever peace and goodwill among men. Without Christ and His Gospel as the foundation of such peace plan, it will fail, fail utterly. If the four thousand years of worldly wisdom of the past have been unable to bring abiding peace, all the worldly wisdom and philosophy in four thousand years to come will not do it. Worldly wisdom never has found the solution for humanity's ills and woes, and it never will.

Never has the command of Jesus, "Go ye into all the world and preach my Gospel," fallen with more startling significance upon the ears of man than it does now.

"Oh foolish men and slow of heart to believe!"

Do we not stand condemned? We do. But we have awakened. At what cost? At the colossal cost of millions of lives, billions of treasure, untold misery and sorrow, pain and suffering, that will be visited upon the third and fourth generation.

We have awakened, awakened to the burning fact, a fact that should sear to the marrow of the soul, that the one supreme work of Christianity is to bring to all men and all nations, with all speed and all power, the knowledge of a risen, living Christ, Supreme Lord and Master of Mankind, and to secure their consecrated allegiance to Him.

Toward this end the Christian Church is now making mighty preparations. The New Era movement is but the beginning of the activities of this awakened conscience. It seems a formidable work, but it will be accomplished, and greater works, when the Christian world fully awakes to the immensity of the task and the imperative necessity of making with all speed the risen Christ the Lord of all.

The Christian world will be fully awake only when not only Christ lives in us, but we live in Christ. When we, the individual Christians, show to the world that we do live in Christ by doing the Christ-like thing in our personal

life, in our treatment of others, in our dealings with others, in our attitude toward the hopes and aspirations of others, by ceasing to live a life of greed and gain, envy and selfishness, to live a life of helpfulness and service, love and generosity. Then we can sing our Easter anthem joyously,

triumphantly, and with a heart filled with the love of God:—

"I know Him!

I know that my Redeemer liveth, and because He lives,
I too—I too, shall live!"

Williamsport, Pa.

JESUS, THE RESURRECTION AND THE LIFE

REV. JOHN M. PECK, B. D.

"The Resurrection" is one of the uppermost thoughts in the mind of Jesus. On how many occasions He may have been present in the "house of mourning" we do not know. However, we have a record of three such visits—at Capernaum, at Nain, and at Bethany. At each place He restored life to the lifeless; that is, He brought the resurrection message. This was comforting to the immediate families, because their dead were restored to life. On the first Easter morning, by His own resurrection, Jesus testifies to His victory over death and the grave which is profitable for all mankind. "Because I live ye shall live also." This is the most comforting and cheering message that any one can bring to a bereaved people. We must pass through Good Friday, but let us not stop there. Let us continue our journey to Easter Sunday.

There are three things about the resurrection which I believe need to be emphasized today.

(1.) The resurrection is a present fact. When Jesus came to Bethany, after Lazarus was in the grave four days, Martha met Him at the gate with these words on her lips, "If thou hadst been here my brother would not have died." Jesus' answer was, "Thy brother shall rise again." Martha thought He spoke of the resurrection of which she knew—the resurrection of the last day. But Jesus continues, "I am the resurrection and the life." Not some time in the future, but I am *now*. It is a present reality if you will only believe. She *does* believe, and the Master confirms her belief.

Again, at the trial, the suffering, the death, and the burial of Jesus, the disciples became frightened and ran away,

returning to their former occupations. On the third day He appears to one after another of them until they become convinced that His life is not ended. He appears to them, not as a disembodied spirit, not as an apparition, but in the form of a glorified body. "Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye behold me having." (Luke 24: 38, 39). He is risen.

We need not wait until the last day, the power and glory of the resurrection is ours today.

(2.) How is Jesus the resurrection?

"He that believeth on me, though he die, yet shall he live" (John 11: 25). The grave is not the end. It has no power over the spirit. The body returns to dust, but the spirit goes to God who gave it. We linger too long at the grave. Let us pass on to the glory. Do not let Good Friday obstruct your vision of Easter Sunday.

(3.) How is Jesus the Life?

"Whosoever liveth and believeth on me, shall never die" (John 11: 26). There is no end to the believing life. It has its present abode in Him and shall never be separated from Him. He who has this faith has eternal life now with all the power and promise of its endless progress. Death and resurrection are no interruption of the life of the spirit. Now we know

"There is

One great society alone on earth:

The noble Living and the noble Dead."

Norristown, Pa.

IF CHRIST BE NOT RISEN?

REV. E. F. WIEST, D. D.

If Christ be not risen, then is death, indeed, "the blind cave of eternal night." Then is Macbeth right:

"Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

It is amazing to see what would follow a dead Christ. How far back it would throw mankind in lands where the Christian religion prevails. It would mean turning the clock of time back two millenniums. Who wants to go back? One may well spend all the time needed to scan all the evidence in favor of a resurrection for all men before he hastens to ventilate his ignorance in trying to rob mankind of the one prop upon which he rests his hope for a future life, such as is offered in the sacred volume.

One of the saddest things in human life is the fact that men knowing little, and assuming that they know much, have written books against the fundamentals of our religion, and have thus done hurt to many minds; and then, after they really did know something they have discovered their former errors and have bitterly lamented the evils they have wrought—after it was too late to undo the evil done. How many become wise too late? What has false teaching wrought?

If Christ be not risen, then preaching has no basis of fact to justify itself and all the preachers of all the centuries since Christ have spent all their time, and talent, and energy, in vain. Then faith has no power to deliver man from his guilt, nor to purify his heart, nor to keep him in touch with good and God; then man has no hope for immortality; for union with all he loved on earth in a better and permanent life; no hope for a sinless life; for perfect communion with God; for the fullness of knowledge he so much craves; for justice for the wrongs endured and the sacrifices made; for the righting of all the wrongs of the ages; for faith in a just God, in any God. If Christ be not risen, then the prophets were deluded men and their prognostications false; then Jesus was not *the Son of God*; then the Bible is a false book; then the Church rests upon a lie, and yet calls the world to truth; then was Jesus at the same time the world's greatest benefactor and its most deluded visionary and impostor; then was there no incarnation of God, no union of God and man in terms of our humanity; then we know not the true relation between God and man, time and eternity; then was the tragedy of the Cross the world's supreme blunder and stupidity; then was the death of all the martyrs the most useless sacrifice the world has ever known; then is there no gospel, no *good news* to preach; then are we as much in the dark as ever; then are we all most miserable.

Sometimes our faith in a doctrine is deepened by the

sense of helplessness and loss which would be suffered were it not true. This is the case in regard to the resurrection of Jesus.

In studying this teaching we have not only to consider the historical facts in the case, so indubitable, but also the inner life of man. Unbelievers can never move men from this belief, because it is a necessity of man's nature. Lately a journal devoted to business entirely has declared that if men should lose faith in this doctrine it would be nothing less than fatal to the life of the world. Let men follow out the results of such infidelity and they will come to the same conclusion. The mind of man can never think out anything that will drive this faith out of the hearts of men. It is a necessity here and hereafter.

Men of science have been making some very careful investigations in the world of mind and have made some startling discoveries. We must accept their conclusion as valid. Sir Oliver Lodge, a high priest among them, gives us the following conclusion of sane scientists, which we may, therefore, accept as true as far as man can see:

Permanence is claimed for the essence or soul of everything.

They teach the conservation of value—that no good is ever lost.

There is nothing in death or decay to suggest ultimate destruction.

Bodily life is impossible without soul.

Soul-life possible without a body of flesh.

There is no proof that every thinking creature must have a brain.

Telepathy and clairvoyance are facts thoroughly established.

Genius is a prophecy of what awaits in the spirit world.

Increased knowledge strengthens and supports belief in immortality.

Christ is risen. It is proven by facts; by the nature and need of man; by the nature and need of God. Because He lives we shall live also. The Easter celebration is not for naught. It is the assurance that the good soul shall realize its fondest dreams—and much more.

Lebanon, Pa.

EASTER—LIFE

REV. EUGENE P. SKYLES

The great theme of the Easter season is LIFE. The symbolism seen in the nature of the season of the year—life and GROWING life everywhere in the material world—is that of the higher life so truly proclaimed and revealed in the triumphant Christ. The season of the year and the significance of the risen Christ harmonize in giving a beautiful and appealing song of life to the Christian.

The true significance of springtime is growth and expansive life. In the winter time there is life in vegetation, but it is dormant, standing still. In the spring we say "vegetation has taken on new life." It is only the living principle growing and expanding, and, as it were, alive in action with a definite object or end in view—the struggle of the desire to be fruitful, a wanting to amount to something.

This is the great idea of Easter. It is expressive not only of faith in Christ, but of a GROWING faith in Christ; of a love not only for service, but for an increasingly ACTIVE service; of a desire not only to be Christian in name, but a Christian in aim and purpose and objective; of a life that is not only within, but of a life that is going out in every direction for service, usefulness and benefit for all. Life is great and glorious only in the changes of growth. The Christian life is satisfactory and beneficent when it is adding beauty, expression and blessing in all its

associations by a healthy growth. To the Christian, who truly cultivates this expansive life, Easter is the most expressive of all the Christian festivals. It reminds him of his growing interest in all forms of Missionary activity, both Home and Foreign; of his increasing desire to see all the institutions of the Church properly equipped and supplied so that they may function more largely and efficiently; of his expanding sympathy for all the benevolent operations of the Church in their distribution of love. To the earnest members of the Reformed Church this Easter should be a time for rejoicing in heart and soul, because their Church is revealing this expanding life in the great forward movement outlined in the recent meeting of General Synod. We trust that this Easter will find all members of the Reformed Church clothed in the spring-life in symbol and in the Risen Christ-life in deed. The winter idea in Church life of a dormant, inactive and indifferent feeling towards the various interests the Christian Church has before her, does not portray a worthy Christian spirit. The spring idea makes the Christian Church appear before all men what she is: the one great vitalizing force and expanding life of mankind so well portrayed in the life of Christ.

Cumberland, Maryland.

EASTER

REV. DENNIS SIPPLE

Easter this year will have a new meaning for many people. Never in the history of the world have so many people passed from this life to the life beyond as during the past year. Most people have lost a close relative or friend since last Easter. During the war many were taken away, and relatives and friends were not permitted to hear their last words, or to view the body as it was laid to rest. Sometimes through the kindness of a nurse or a chaplain, the closing scenes in the life of a dear one were communicated by letter. As we read the first part of the letter a darkness overhung our souls that we thought nothing could dispel, but as we read on and learned of the self-sacrifice, light began to dawn and a new life appeared in us. Then, too, numbers of boys have come back to their old homes and found the "Home Fires Burning," but they were not kept burning by the hands that kindled them before they went away. They heard the story of the end from others. They go to

the last resting place, but O, how dark everything seems! But as they turn away from the grave, the thought of new life through death comes to them and instead of darkness there is light. Our thoughts naturally follow those we love, and whether our eyes have seen their form when it was laid to rest, or our ears heard their last words, nothing can separate our thoughts from them. As our thoughts follow them, we hear Jesus saying to us, "I am the resurrection, and the life, he that believeth in Me, though he were dead, yet shall he live." If this is our faith, Easter will give us hope in age and life in death.

Summit Station, Pa.

"Fellowships are transforming. No man can live with God and not become godly."

THE SHADOW OF THE CROSS

BY WILLIAM C. ALLEN

In the city of San Jose, California, close by a pretty little park where palm trees rustle and a tinkling fountain sometimes gently plays, stands Trinity Church. My eager steps often lead me along the street where the dim shadow of the cross upon the Church tower slowly changes in response to the swing over the heavens of the glowing sun. I love that shadow and what it represents, though it is beneath my feet. It depicts the cross that typifies the divine love down in the haunts of busy men.

On cloudy or stormy days we do not see the outline on the pavement, but always above us is the cross itself. Just so in the dull and bitter days of life we lose sight of the shadow if we look for it, but, when we cast our eyes toward heaven, we perceive the reality of the great event of 1900 years ago—we see the glory and the hope of the tree on which Jesus died. We heedlessly tread upon the shadow in the street even as too many trample on the cross of Christ itself. What! Shall we disregard the smitten Man of Calvary? How thoughtless, pitiful, ungrateful, cruel!

Our Lord's cross is eternal, it is always visible, no tempest can hide it, the blackest night of human experience can not conceal it. The cruciform wood on the tower is but a figure of the gibbet on which He poured out His soul because of sin—it imperfectly suggests the agony and blood. The outward death of Jesus was emblematic of the inward crucifixion that He, with love unutterable, bids us to submit to if we are to be at oneness with Himself—we, too, are to be crucified, our lusts, our pride, our ease. Shall we profess that we understand the cross whilst in speech or action we recrucify Him day by day? If we are to learn the charm of fellowship with Christ, if we are to par-

ticipate in the deliverance He has wrought, we must gaze beyond all symbols and shadows up to Jesus only, His passion and His peace!

Who desires a fading image when the abiding reality may be secured? Who will be content with a little globe of glass when, for the asking, he can receive a priceless pearl? Do we not want Jesus? Does not "Jesus only" become our prayer?

We say that the vague outline on the highway is the shadow of the cross on the Church tower; we say that the cross on the Church tower is a figure of the tree on which Jesus died; we say that the tree was an instrument of our redemption; we say that this instrument of our redemption is an emblem of the crucifixion of our wills for Jesus' sake; we say that the crucifixion of our wills helps to make us partners with the Son of God; we say that we have become partners of the Son of God because of the forgiving love of the Father; we say that the forgiving love of the Father will carry us to glory.

If we look for Jesus everywhere we find Him most alluringly and transformingly in the human heart; yet when we see the wounded grass bow before the mower's knife He speaks to us of His humiliation, when we behold the branches of the palms swaying in the wind He tells us of His peace, when the water in the fountain softly tinkles He whispers to us of the choir invisible, and when we see the shifting shadow of the cross on the dusty pavement we are reminded of the abiding glory of our crucified and risen King!

San Jose, Cal.

THE ATONEMENT A FACT THAT CHALLENGES OUR FAITH RATHER THAN A THEORY

REV. J. M. RUNKLE

The Atonement, and I use the word here in its broadest possible sense, like every other great fact in the life of Jesus, has been made the basis of a great many different theories. These theories invariably bear a sort of genetic relation to the dominant ideas of the periods in which they originated. For example the Patristic notion of a ransom paid to Satan could only have originated in an age in which crude doctrines of demonology were prevalent. The Anselmic theory of absolute satisfaction arose in a period in which the ideas of absolute monarchy and the divine right of kings prevailed. The governmental theory of Grotius originated in a period when great prominence was given to international law. And the great humanitarian movement of the nineteenth century, with its emphasis on Altruism and moral reforms, now prevalent under the dominant form of our modern social conception, naturally had to advance a theory in keeping with the thought of our day; hence we have such theories as the Ethicized Governmental, the subjective, the moral influence, dominating our theological thought. And I certainly do not mean to criticize these honest efforts to formulate a true theory of the atonement. For a theory of the atonement, like that of any other great fact, is simply an honest effort to set forth a rational conception of the nature and necessity of the fact itself. But I think we must acknowledge the possibility of a vast distinction between the theory and the actual fact. There is such a thing as beclouding and overshadowing the real fact with a false or half true theory. A certain writer has said: "To distinguish between the theory and the fact of the atonement may prove a convenient, temporary resting place, but it cannot be maintained for any length of time because it must be related to the world of thought in which modern men are living, and capable of explanation and defence." True as this may seem, there is a

difference between the fact of the atonement, faith in which is absolutely essential, and a mere theory of the atonement, which is man's conception of that great fact, and in which men may differ without serious loss. For the atonement, like many other great facts in our Saviour's life, is a mystery whose principles are not unapproachable but inexhaustible. Thus, notwithstanding the great struggles and controversies of the past centuries, no one has as yet been able to formulate a satisfactory theory of the atonement, and it is indeed a great question whether any such theory will ever be forthcoming. Hence in a measure we must ever distinguish between the theory and the fact. Theories are men's conception of the fact, but the fact is the infallible star by which the voyager, seeking truth, must ever regulate his course. The atonement is an eternal truth, though theories may prove faulty or change from time to time. Hence let us not allow ourselves to become skeptical or deprive ourselves of the joys and privileges of the redemptive work of Jesus simply because human wisdom has thus far been unable to formulate a true theory or prove scientifically the fact itself.

I realize that a dark mystery hangs over the cross of Calvary, but one great truth that presses itself home upon me more and more, as I study the Christ of Gethsemane and Calvary, is the fact that the cross as nothing else reveals the damnable character of sin and the greatness of Christ's saving power. In the cross we see sin going its full length. In the suffering and death of Christ we have an incomparable demonstration of the sinfulness of sin. There we find sin in its matured form, whether we study it from the standpoint of the individual or society. And in facing these facts the greatness of His work begins to dawn upon me. For in the cross we see what we might have been and what in fact we would have been had Jesus not seen fit to be "Wounded for our

transgressions, and bruised for our iniquities." There we see the curse from which Jesus delivered us. Do you ask how was it done? Was it accomplished through paying a ransom, or through expiation or reconciliation, or substitution, or ethical satisfaction, or moral influence, or were all these great forces involved? I may not be able to explain this great mystery, but, though reason fails, faith remains and I know this great fact to be true.

Again in the cross of Calvary we have a supreme revelation of God's love. Professor Rauschenbusch says: "The death of Christ was the conclusive and effective expression of the love of Jesus for God and man, and His complete devotion to the Kingdom of God." St. Paul says: "But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us." So that in the atonement we have revealed to us at one and the same time the holiness of God and the heinousness of sin. Through the atonement there was brought about a *reconciliation between God and man*. St. Paul says: "We are reconciled to God through the death of His Son." Just how this great fact was accomplished we may never be able fully to know, but the fact remains true and runs like a scarlet thread through the entire New

Testament. Not only has the atonement thus established the true relation between God and the individual, but also between God and humanity, having as its ultimate the establishment of the Kingdom of God among men. And we find the full joy of that oneness not simply in our individual salvation but rather in striving to carry out the wider social purpose of Jesus in building up God's Kingdom among men. So let us not lose the joy because we cannot satisfactorily or scientifically prove the fact. There are some things in this world that God never intended for the laboratory. Let us rather take the advice of Butler, who says: "If the Scripture has, as it surely has, left this matter of the satisfaction of Christ mysterious, then it is our wisdom thankfully to accept the benefit by performing the conditions upon which it is offered on our part, without disputing how it was provided on His." When reason fails and science asks us unanswerable questions we may still enjoy the faith of the dying priest who, after receiving all the rites of his holy Church, put them all aside and cried out: "Tua vulnara, Jesu, Tua vulnara, Jesu, Thy wounds O, Jesus, Thy wounds O, Jesus."

THE AMERICAN BOY MAKING GOOD

BY REV. PAUL B. RUPP

In her pre-war plans for victory Germany unwittingly permitted two weak points to wreck her hopes. One was her belief that America would not fight; the other was her failure to estimate correctly the real caliber of the American boy; and both displayed the fundamental weakness of her psychology: it was racial and provincial rather than universal and genuinely scientific. Germany could understand Germans but no others. Accordingly she thought Belgium could be bribed into non-resistance; that England would not forsake her fleshspots of commerce for the uncertain risks of the battlefield; that the French Government and people were too degenerate, to honey-combed by graft, to offer any serious resistance; that at best Italy could be kept neutral, and that Russia was too slow-moving to mobilize in time to avert disaster. And she thought herself fully cocked and primed for the great adventure of arms. Her psychology was German; it broke down when other racial factors than German entered into the game of war.

And above everything else, she misjudged America. She believed we were merely a nation of money-grubbers, and, knowing at the same time the innate sensitiveness of the pocket-book, she thought we would not endanger profits for the sake of anything better or higher. But we would and did, and the armistice was the logical result.

Now, at the outset of our war, the American boy was one of the unknown quantities. Many of our own people thought him frivolous, emptyheaded, a chronic lover of a "good time," with little or no interest in those spiritual realities and moral ideals which alone make life worth while. And sometimes he did seem to evince those characteristics alone. His conversation would fairly reek with the slang of the ball-field and skating rink, and in it there would be few words of the prayer-meeting or the debating society. For the average boy lived a boy's life and made no pretence of having an old experienced head on his young shoulders. Furthermore, he is always loath to speak publicly of the deeper things of his life. He takes religion and morality as matters of course—things to be accepted but not to be talked about. And when the war cloud broke over our heads it was a grave question as to whether he could be trained in the things military sufficiently well and rapidly enough to cope successfully with the highly finished German war machine before it was too late. Germany herself thought it could not

be done, and ridiculed America as a possible military power. But our own government, being typically American, and therefore possessing an adequate knowledge of American life and ideals, believed in the latent powers and fine adaptability of the American youth. So it set to work to build up that huge military machine upon which the Allied powers rested their ultimate hopes, and which was just ready to function when the armistice was requested and granted.

The German Government, seeing things only through German eyes and measuring the human soul with a German yardstick, laughed at our war aims and war talk as beyond the remotest possibility of realization. For war machines are not built in a day or a year but in generations. Her own machine was forty years in building—and what could America do in one? So said Ludendorff *et al.*; and the German people—long taught to believe every official bulletin—banked their salvation upon his statements. But Ludendorff and his government did not know America and the American boy—and here German psychology made its greatest blunder.

For the American boy is the most adaptable boy in the world. He has the utmost initiative. He usually knows how to meet every new situation as soon as it arises. Let him set himself seriously to work at any task and he will make good anywhere. In a year and a half he displayed the same thoroughgoing discipline as that which made the German army feared in 1914, after forty years of solid drill. And though our soldier boys came forth from mill, farm, factory, store offices, and college halls, and were totally unacquainted with things military in general, they still showed that ingenuity, that adaptability, and that stick-to-itiveness which are really the hope of America and which were the secret of Allied success.

During the winter the writer spent some time as a patient in the officers' ward of the base hospital in one of our largest artillery cantonments. In that particular ward there were three soldiers who acted as orderlies by day, and two by night. In civilian life one of the day orderlies had been a butcher by trade in Georgia; the second had been a carpenter in South Carolina, and the third a stonemason in Wisconsin. Of the two night men, one was a silversmith from Ohio and the other a farmer from North Carolina. Here were five states represented, and five broadly different occupations, by men who at the time

were doing exactly the same kind of work, and doing it well at that. The butcher was as gentle in his ministrations to the sick and crippled officers as the silversmith, and he was considered a gem by all the patients. Here were five American boys taken by their government from trades which had squared with their natural bent of mind and put to work for the time being at an entirely different kind of task which not one of them had ever dreamed of attempting before he became part of the army. Making good? Most assuredly, for underneath the surface of their apparent frivolity, their happy-go-luckiness, their love of a good time, there is a solid depth of character and strength of will which compels them to make good when a great ideal calls for their allegiance. Merely let the ideal be high enough and the cause big enough, and our youth will respond with cheers upon their lips. Then Belleau Wood and the Argonne Forest become simply part of a day's work. Naturally able to adapt themselves to every new emergency, our butchers and bakers and candlestick makers become the finest and manliest and most finished soldiers in the world. And this does not glorify militarism, but it does glorify the American boy.

Running down the list of the officers of my regiment one day I found that my regimental commander had once been a civil engineer; his adjutant had been an oilwell foreman and the latter's assistant was a college student; the personnel officer had been a store manager; the sergeant major was a railroad office clerk; the senior instructor was a member of the force of the Providence

Journal; the battery commanders were respectively a medical student, ranch foreman, garage owner, real estate promoter, etc.; while among the rank and file of the enlisted men were representatives of all the known trades under the sun, and all at the time torn loose from their civilian life and engaged in the serious business of soldiering. And this was true of the whole American army.

When the great emergency arose in 1917 our American men and boys rose up to the occasion and temporarily forgetting their civilian callings became efficient and courageous soldiers, willing to make any necessary sacrifice for the good of humanity and to assure a future and international square deal. Now that the emergency has passed, quite naturally they are ready to put off the uniforms which they had so quickly donned, and, as one of them put it, "go back to their own grooves again, but grooves which will doubtless be greatly improved." Few of them desire to be professional soldiers, for soldiering in peace times does not appeal to the active and ambitious American boy. But the war proved what Germany never suspected and what many Americans themselves doubted: that our boys possess a pluck, an ingenuity, and an initiative which stood their country and the world in good stead during the past two years, in which if rightly directed and developed, will prove the secret of American domination of the world—not indeed by force of arms, such as Germany so hopefully attempted in 1914, but by idealism and character and moral principles, against which the gates of hell shall never prevail.

McKeesport, Pa.

THE POWER TO RECEIVE

REV. LEWIS ROBB

It is said in one of the ancient kingdoms that when the king died the servants continued to prepare his food and serve him. The servants would return and say the king will not receive it. The body has not the power to receive food to sustain it. So it is with the spiritual body. It must have power to receive spiritual food. The soul that is dead in trespass and sin cannot receive food. The heart given to worldly pleasure craves no spiritual sustenance. There is no hunger, no desire. The natural man craves not the things of God. All that God has for us are gifts. He is the greatest Giver. Our food, our clothing, are all gifts. Eternal life is the gift of God. What we need is the *power to receive* the gifts of God. The source of this power was pointed out to the Samaritan woman at Jacob's well, "If thou knewest the gift of God and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of Him and He would have given thee living water."

It is very evident that Jesus is the one who alone can give us the power to receive. He said to His disciples, "Receive ye the Holy Ghost." It is implied here that they through Him have the power to receive it. John tells us concerning Jesus, "to them that received Him, to them gave He power to become the sons of God." Thus as true sons of God they had the power to receive the

gifts of God.

Jesus creates in the natural heart a spiritual hunger. Philip said to Him, "Show us the Father"; in other words, Philip was soul-hungry for God. Jesus said he that hath seen Me hath seen the Father. What Jesus did for the disciples and all who received Him was to create in the heart of them what Philip craved for, viz: to know God as Father.

The Psalmist cries out, "My soul thirsteth for the living God." Jesus has come to satisfy the craving as well as to create it. How does Jesus give us this power? In a perfectly natural way—by comradeship. Someone has defined religion as comradeship with Jesus Christ. So fellowship with Him creates in our hearts a longing for God and the things of God. One of the marks of friendship is the open mind and the open heart. No comradeship is complete without it. The soul that comes to Jesus with open mind and open heart will have the power to receive all that God has to give. The room is dark. Yonder is the power-house of electric current. Turn the switch and the electricity from the power-house throws a flood of light into the room. So Jesus Christ, the great spiritual dynamo, dispels the darkness in the human soul and gives the power to lay hold of the gifts of God.

CONSISTORIAL WORK

REV. JOHN C. BOWMAN, D. D.

II.

The layman who is directly responsible for the discussion of the assigned theme presented his request partly in the following language: "That someone write for the MESSENGER on Consistorial work." He expressed the desire also "to learn what the Seminaries of the Church do to prepare students to conduct meetings of the consistory," so that they may be qualified for "effective leadership of

the consistory," such as would serve to "make consistorial meetings more wholesome and fruitful."

In last week's number of the MESSENGER the discussion was simply opened by briefly defining (mainly theoretically) the nature and design of the offices of elders and deacons. This was done for the reason that it is of first importance that Church officers know the duties of their office and the necessary qualifications on the part of those

called and ordained thereto. This opens the way for the more specific consideration of the theme under discussion. The layman's inquiry implies that there is large room for improvement in the work of the consistory, and that the pastor in no small measure is responsible for the manner in which consistorial work is accomplished, or not accomplished; that his training for spiritual leadership should qualify him not only for the proper conduct of the consistorial meeting, but for so enlisting the co-operative activity of elders and deacons as to promote their efficiency and make their office worth while in relation both to the welfare of the congregation and the general work of the Church. The discussion has been invited because of an apparent lack of qualification on the part of pastors; or, because it might prove to be wholesome for both the pastor and those associated with him in the work of the consistory.

The Theological Seminary very properly should be held responsible for the training of young men for the entire work of the ministry. That is its function. It may be assumed, therefore, that room is made in its curriculum for instruction on Church Polity, especially the principles of Democratic Government as represented by our own Church; and that the functions of the Consistory, Classis, District Synod, and General Synod are fully defined. The relation of the pastor to these several judicatories is more specifically defined in the Department of Practical Theology. The character of the instructions on *The Pastor's Relation to the Consistory* is indicated by the following outline given in a professor's "Notes for Class-Room Instruction." The notes are the basis of lectures to the members of the Senior Class shortly before the completion of their course.

The Pastor's Relation to the Consistory. The pastor by virtue of his office is president of the consistory. It is expedient at times to have an elder preside. In the ab-

sence of the pastor, elders prove to be well qualified for the office; why not in his presence * * * * At the consistorial meeting, opened with prayer, the regular order of business should be strictly observed. * * * * In the government of the congregation, members of the consistory are peers of the pastor. In practical judgment and in wisdom acquired from experience in life, in many instances they are his superiors. Seek, therefore, their counsel. You need it, as they need yours. * * * * Do not assert offensively your authority as pastor. Show deference to the opinion and judgment of the brethren as being entitled to the same respectful consideration as your own. *What to discuss at the consistorial meeting.* The range of discussion includes whatever may serve to promote the various interests of the congregation; Church Attendance, Co-operative Effort to Increase the Membership, Regular Observance of the Holy Communion, Catechetical Instruction, the Work of the Sunday School, Provision for the Development of the Social Spirit, the Circulation of Religious Literature, especially the Church Paper. (Strange, is it not! that recently prominent and congratulatory mention should have been made of the fact that all the members of a certain consistory were subscribers to THE MESSENGER?)

And, beside all these things, the "care of the Churches," which includes the various missionary, educational, and benevolent activities recommended by the Synods and Classes to the active and liberal support of consistories and congregations. If in turn and from time to time there be warrant for the presentation of these pressing needs upon the attention of the membership of the Church, surely it is of utmost importance that the pastor and consistory give to these interests just consideration. Upon them as spiritual leaders rests the responsibility, both by word and example, to help forward the great purpose of the gospel.

OUR ATTIC TREASURES

REV. JAMES CRAWFORD, D. D.

An attic is the uppermost room in a house, mainly reserved for the storage of things which have outgrown their usefulness—a sort of delectable haven into which the younger element of the family consign the old-fashioned things of the household. And yet, strange to say, the term "attic treasures" gives them a valuation greater than that of the more useful and costly things to be found in any other room of the house. We rarely speak of our "parlor treasures," even though we may have laid tribute upon cultured tastes, wealth and art for their adornment. We do, however, speak fondly of our "attic treasures." They thrill our hearts with peculiar emotions. In them we possess a Memorial Library of household experiences from childhood to old age. Through them the attic becomes a shrine for the kindling of tender memories—a place for tears.

Attic treasures are symbols of the past, of things that have had their day. As such they are linked with childhood, youth and parental affection. The toys of childhood are still treasured there, although we, for whose measure they ministered, have long since put away childish things. A smile, for the moment, may mingle with a tear, as by means of them we catch a glimpse of a far-off time in which they meant so much for our happiness.

Among these attic treasures we also find memorials of varied pastoral experiences, the famed "preacher's barrel," a sure panacea for quieting the stress of pastoral labors—and in good fellowship with "the barrel" are to be found synodical and classical minutes, MESSENGERS, almanacs, magazines, pamphlets and books which have had their day. As in the days of old all roads led to Rome, in like manner a large portion of our belongings gradually tend toward the attic.

How often after we have consigned our varied treas-

ures to this peaceful haven with a "requiescat in pace," have we been confronted by the moving, flitting episodes of pastoral life which compel their disinterment. At such times the attic becomes the storm center of troubles on "moving day." We then begin to realize some of the experiences of President Cleveland when he was confronted by the choice between "theory" and "conditions." Our choice is to be made between "sentiment" and "conditions." Sentiment is too often sacrificed to embarrassing conditions, and many of our long-treasured things go to the "rag man" and to "waste heaps." Through such and similar experiences we lose much historical material.

Look back over the history of the Reformed Church in this country which covers a period of two hundred years. Of its earlier history we practically knew nothing for a hundred and fifty years, but, thanks to the historical spirit of the Holland Fathers, we found precious records in the Archives at The Hague. On the other hand, we ourselves have saved very little. A large portion of the material yet preserved is in process of being lost. How so? It is mainly to be found in possession of or control of the ministers or pastors of congregations. In such case they ought to be regarded as safe. But ministers do not live forever. When they die the chances are ten to one that the "rag man" will ultimately get much of the "old stuff" which they had left behind. It was because of such a probable fate, too commonly realized, that one of our ministers, probably Dr. Harbaugh, speaking from a long experience in searching for historical material, said that upon the death of a minister the classis to which he belonged should lay an injunction upon his library until a committee had carefully examined it for the valuation and preservation of its historical material.

In the absence of such a desirable law we are greatly

hindered in our effort to preserve material which is in danger of being destroyed. Three difficulties lie in our way, because we are dealing mainly with three classes of persons.

The first class consists of persons who possess material of interest and value but *do not know what they have*. In this class are to be found the families and relatives of our deceased ministers. The material is preserved out of respect for its former possessor. Apart from such a sentiment it has no interest. We know of such attics. We would like to search them in behalf of the Historical Society. Until that is possible we adopt President Wilson's policy of "patient waiting."

The second class consists of those who not only know *"that they have"* and also *"what they have,"* but do not regard them as having historical value or worth contributing to the Historical Society. Their number is legion and their material is greatly desired.

The third class consists of those "who have," but will not give what they have. We know of an individual who has some manuscript material hidden somewhere for safe keeping. It has no money value and should really be in possession of our Society, but because it is "old stuff" it is treasured. There seems to be a feeling in the human heart which causes us to cling tenaciously, and often unreasonably, to "old things."

So you will perceive some of our difficulties in getting what really should belong to our Historical Society. In the light of "these shadows" upon our pathway, we appeal to those who love the Reformed Church "to have a heart"

and lend a helping hand and purse in our efforts to preserve material of historical value.

There is one class, and, by the way, most highly revered, which consists of our aged ministers, who possess such treasures, know their worth and appreciate them. We understand their feeling when appeals are made for their relinquishment. But there is another point of view suggested by the remark of a minister's wife to her husband who was in the habit of multiplying the books of his library and the treasures of his attic collections: "After you die I expect to get something like a coal chute, and by means of it empty our library and attic for the benefit of the second-hand bookseller and rag man." Of course, the remark was a "wifely pleasantry" prophesying a post mortem catastrophe to his treasures. He smiled at the remark, and kept on accumulating things. As "a pleasantry" we can bear the thought gracefully. But in the history of many ministers the "coal chute," figuratively speaking, has often been in evidence in the final disposition of their libraries and attic treasures, and that, too, without any trace of the lack of respect or affection. At such times, or perhaps at later times, "sentiment" must be sacrificed to the "conditions" of real life. The only and best alternative for the aged minister is to make such dispositions in his life time, and then he will know that when he contributes them to the Historical Society of the Reformed Church in the United States he makes the Church heir to the material which he has gathered and preserved with so much care. Do you understand?

HOME AND YOUNG FOLKS

WHEN BETTY FOUND PET

"Betty," said mamma, "I am going out for a little while; now, don't let any rabbits steal in to lay eggs while I'm gone."

Betty laughed. "I shall take splendid care, mamma; but oh, how I do wish it was Monday, the time goes so slowly!"

"Think what a beautiful day to-morrow will be," said mamma, placing a big bunch of roses and sweet peas in a basket.

Betty's little face grew grave. "Miss Lizzie said she thought that Easter was the loveliest time of all the year; an' she told us a lot of interest'n' things about it."

"I am sure she did," replied mamma. "Well, dear, suppose you look over your lesson for to-morrow; it's short, I know."

She kissed Betty, and picked up her basket. "I must hurry now, or I will be late."

Betty felt a little lonely after mamma had gone; she wished that she had a cat or a dog to play with and to be company. There were very few children living near. It seemed a long time before mamma would return. She began to study her lesson very carefully, for she loved Sunday school and Miss Lizzie, her teacher.

After what seemed a very long time to the little girl, she saw mamma coming up the walk. She did not have any flowers this time, but she carried a queer-shaped box carefully.

"Oh, what have you, mamma?"

But mamma shook her head, smiling. "I can't tell; it's a secret, Betty."

Betty clapped her hands—mamma's "secrets" were always nice. She kept wondering what it could be, but mamma only smiled, and asked her little girl to help set the table for tea.

When Monday finally did come, Betty hunted all over the big yard among the bushes for eggs. She found a great many

pretty colored ones, and several made of chocolate and pink cream candy.

"The rabbits have been so good to me, mamma," exclaimed the little girl, munching a big cream egg. "I've found a lot, and there's no use looking for any more."

"How about the 'secret,' Betty?"

"Oh, I forgot that delicious secret," cried Betty.

She hunted and hunted, and when she was just ready to give up she caught sight of the queer box hidden away under the syringa bush. Betty opened it eagerly, and there lay a little white rabbit fast asleep.

"Oh, mamma!" cried Betty, skipping about the yard, "I am so happy! I wanted a pet more'n anything! I'm going to name it Pet!"

Betty played with her new treasure a great deal. She said it was wonderful how much Pet understood, and she was no longer lonely when mamma went out.

A week passed, and Sunday morning Betty came running to mamma in great distress.

"Oh, what do you think, mamma? I can't find Pet anywhere; I've looked, an' looked."

"Why, I'm sorry, dear; but don't stop to hunt for the rabbit now—it's time to get ready for Sunday School; I was just going to call you."

"Oh, I couldn't go to-day, and Pet lost; I want to hunt again."

Mamma looked grave. "I am sorry about the rabbit, Betty, but I don't think you ought to miss Sunday School." And then mamma said no more, for she never forced the little girl to go to Church or Sunday School.

Betty stood still in the middle of the room; she was thinking hard and fast. She remembered how Miss Lizzie had begged the children not to miss coming, and how

she had promised that nothing, not a single thing, should keep her at home. How was she keeping her word?

She turned to mamma very slowly. "I guess I'll be thinking about Pet all the time," she said in a sober voice, "but I guess that's better than not going at all."

"Yes," said mamma, "when you have promised." Then she fastened Betty's pretty little white coat. "Get your hat, dear," she said.

Betty ran to open the cupboard door, where her big hatbox was kept. Then she screamed: "O, mamma, come and look!"

The box was on the floor, and it was open; and there right on top of Betty's hat lay Pet as contented as could be, his pink eyes blinking at the light.

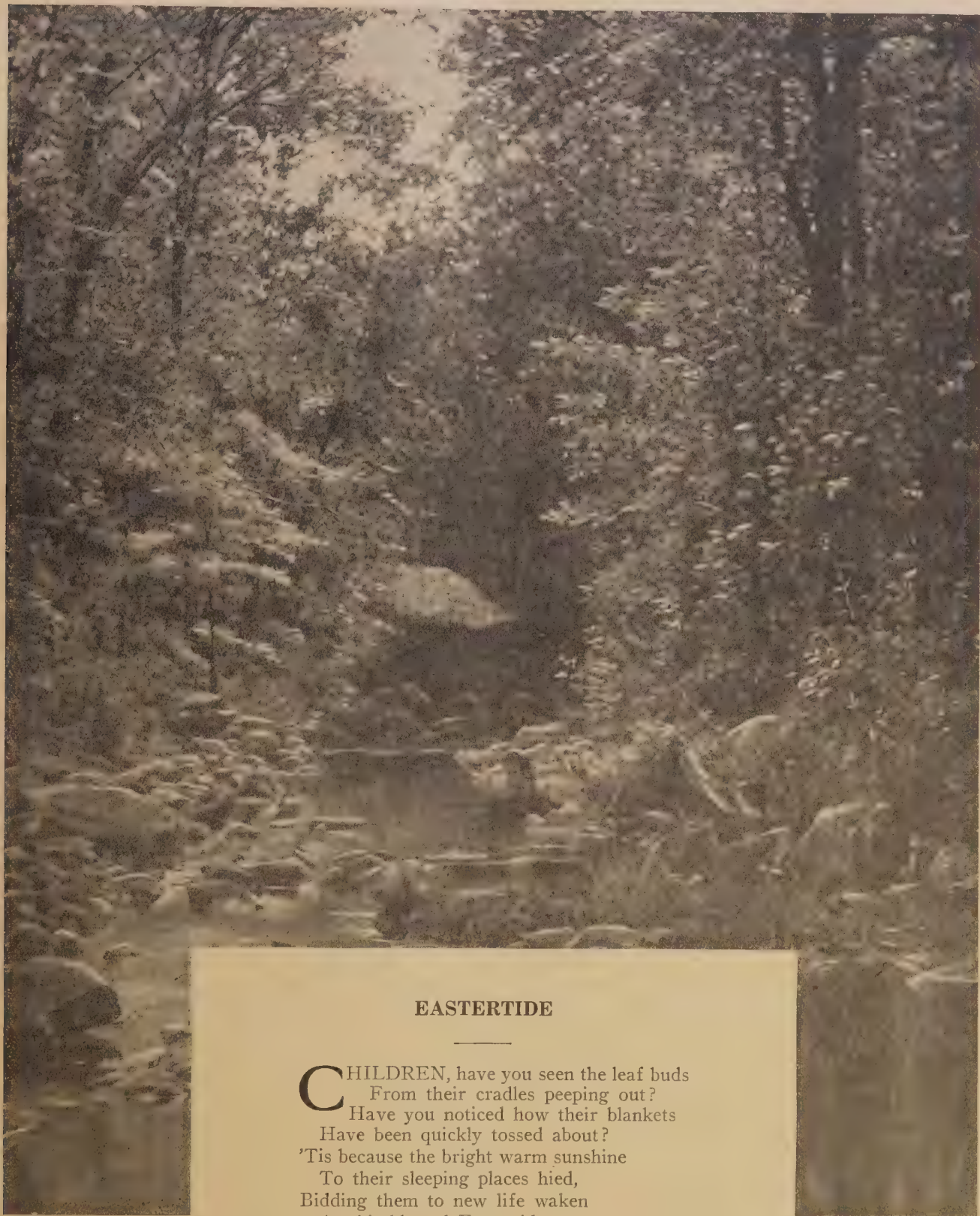
Betty seized him in her arms, and danced about the floor. "How ever did the darling get in? I must have left the top open, and in he jumped. O mamma, I am so glad I decided to go to Sunday School!"

—S. L. Bacon, in the Pittsburgh Christian Advocate.

BACK TO BELIEF

Alfred Noyes, the English poet, said recently in an address in New York:

"Literature in England had been growing anarchistic since the death of Tennyson and Browning. It had been agnostic for twenty years. We were saved from the decline of Germany only because we had kept some traditions of honor, or playing the game, from the days when we had religion. But we are getting back to belief, to knowing there is a greater than ourselves. While losing from twenty to thirty thousand men a week, England has affirmed something she had well-nigh forgotten—that there is a power above the State. She has gone back to some words of old—'In the beginning, God.'"



EASTERTIDE

CHILDREN, have you seen the leaf buds
 From their cradles peeping out?
 Have you noticed how their blankets
 Have been quickly tossed about?
 'Tis because the bright warm sunshine
 To their sleeping places hied,
 Bidding them to new life waken
 At this blessed Eastertide.

Did you see the pussy willows
 Throwing off their coats of gray?
 Putting on their Easter dresses,
 Making such a bright array?
 Shining on the woodland border
 And the sleeping green hillside,
 Helping Nature's decorating
 At this beauteous Eastertide?

Did you notice new life waking
 In the little brooks that run,
 Leap and dance and frolic gayly,
 Like the children having fun?
 Icy chains once tightly bound them,
 Now they're free to gambol wide,
 For the sunshine burst their fetters—
 Sunshine of the Eastertide.

"Life shall conquer death," dear
 children,
 Is the message from above,
 Which the new life bringeth to us,
 From the risen Lord we love.
 When the old life here is ended,
 We, too, shall be glorified,
 Rising with Him in the new life,
 To keep endless Eastertide.

—SUSAN TEALL PERRY.

EASTER

Mrs. Mathilde Vollmer

Easter bells are ringing,
Ringing through the land,
Waking hearts from sadness
With their sweet command.

Joy comes in the morning
Of the Easter day,
When the Risen Saviour
Drives our fears away.

Lays on tired eyelids
Hands of Easter calm,
Pours on stricken heart-throbs
His eternal balm.

Come, O Easter Blessing—
Come, O Friend Serene,
Soothe to hope renewed
Where despair has been.

In the Easter dawning
Of the last great morn,
All that we have suffered,
All our hearts have borne

Shall depart and vanish—
Rolled away the stone—
And on Easter morning
God shall call His own.

Dayton, Ohio

THEY WANT TO DIE SMILING

"We have never seen any one die like that. Why, he died with a smile on his face!"

The speaker was one of an awe-struck group of friends and relatives gathered around the body of an old Hindu priest who had just died of fever. Eight months before that a Methodist missionary in Khandwa, India, had received at his home a delegation of men who had walked 20 miles to tell him that they wanted a preacher in their village. Climbing into his little oxcart, the missionary started out under their guidance and, after a journey of 11 hours, reached the village where there were at that time only two Christian families.

The next morning under a big tree hard by one of the village shrines, the missionary preached simply and earnestly to the villagers, most of whom listened with eager interest; but all through his talk he was conscious of the presence of an old Hindu priest, who sat beside the heathen shrine, his head between his knees, meditating, motionless.

When the service was over and the people had returned to their work in the fields, the old man still sat there in the shade. The missionary was wondering how he might diplomatically break in upon his meditations, when, to his astonishment, the priest raised his head and said: "Do you know that I have not been worshiping idols for a year? I have been praying to Jesus Christ."

The missionary asked him if he would like to be baptized. The old man shook his head hesitantly. Generations of Hindu teaching and the habits of a lifetime made it difficult to abandon the silent, hideous gods of his nation.

The next night, when the missionary preached again to the people, the old priest was again present, sitting in the same place, with his head between his knees. After the service was over, the old man arose slowly and said: "Now I am ready to be baptized."

He turned his back to the shrine and the god of mud, the missionary baptized him, and he went away with his face shining.

Eight months later the missionary, sitting in his study, looked up to find the old priest, wan and shaking and hollow-eyed, standing in the door. "I am dying," he said simply. "I have the fever. All my family wanted me to go back to the

gods of India and ask them to save me. But I would not. For I know that Christ will save me."

With shaking hands he drew out a worn copy of the Bible and read the story of the birth of Christ and of the glorification. "Is it not wonderful that He died for me?" he asked; and not long after that he passed away. And the friends and relatives who had followed him from his home and had seen him die went away with wonder and desire in their hearts, saying: "He died with a smile on his face. We must learn to die that way." To-day almost all the people of that village are Christians.—Central Christian Advocate.

MYSELF

Edgar A. Guest

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand, with the setting sun,
And hate myself for things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Ex.

THE POWER OF A ROOT

We all know how the roots of plants find their way deep down into the soil and spread in all directions. It is, of course, necessary that the root should thus get a good grip of the soil, partly in order that the plant may be firmly held and partly to draw nourishment from as large an area as possible. We see the many threads and fibers of a root, but we little realize the full extent of these, even in the most ordinary and familiar plants. Botanists have spent a great deal of care in measuring the lengths of roots—the total lengths if all the fibers were spread out in one straight line—and have obtained extraordinary results. The total length of the roots of one blade of corn was 1,800 feet, or about a third of a mile. But even such a figure seems small compared with the roots of a large cucumber plant, which grew to be over fourteen miles.

The depths to which the roots of even small plants penetrate is also astonishing. Clover roots go down as far as nine feet, and coltsfoot has been found penetrating to a depth of about twenty feet. Roots, in fact, seem so persistent and powerful that nothing can resist them. They have been known to overturn a six-foot wall, and the root of a larch tree moved a stone weighing nearly a ton and a half.—Exchange.

THE DIVINE GOOD

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large dose of morphine instead? Her appearance soon became so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"If only I could go to sleep, I'd be all

right," she drowsily insisted.

"Unless she is roused, she will die," the physician answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier!' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are awakened and we really live. The Great Physician has saved us."—Youth's Companion.

WHAT IT MEANS TO BE AS BUSY AS A BEE

Do you know what it means to be as busy as a bee, children, when the days are longest and the weather is hot? Perhaps not; it may be your play time.

But if you are in the country where the bees live, go and watch them. Sit a little way from their hives, so that you will not make them fretful, and see how they work. From early morning until night they are out, scouring the country for honey or for the yellow wax which they carry on their legs.

Now let me tell you something. When you are back in school, working away over the arithmetic or geography in winter time, the bees are having their vacation. They are nestling down cozily in their hives, sleeping, or eating just enough to keep them alive until the flowers bloom again. And then—oh, what a buzzing and a to-do there is in the old hive! How the drones have to get out and how those bees do work all summer to feed their queen and to lay up stores for the winter!

So, you see, the life of the bee is a busy one when there is any work to be done, and that you may know how useful a little creature the honey-making bee is, remember, if you can, that the wax and the honey that the bees make each year in the United States are worth \$6,000,000.—Our Dumb Animals.

"IF"

The following speech was made by an Irish barrister on behalf of his client, whose cow had been killed by a train: "If the train had been run as it should have been ran, or if the bell had been rung as it should have been rang, or if the whistle had been blew as it should have been blowed, both of which they did neither, the cow would not have been injured when she was killed."

"Would you strike a defenseless animal?"

"Boss," said Mr. Erastus Pinkley, "you stand around at de hind heels of dat mule foh half a minute an' you gineter discover dat defenselessness is de least of his qualifications."—Washington Star.

A FAVORITE HYMN

It is interesting to know that the music of the hymn "Onward, Christian Soldiers," which is such a favorite with the men at the front, was written by one of our allies, Sir Arthur Sullivan, an Englishman of the highest type, who probably did more to draw America and England together than any other one person.

Most of us know, I expect, that Sir

Arthur wrote the music for some of the comic operas that Americans like so well, such as "The Mikado," "Pinafore," and "The Pirates of Penzance," and yet it is not generally known that he composed the music for "Onward, Christian Soldiers," and many of our well-known hymns. These operas tell us in a humorous way, more about the real Englishman than we could ever have found out in a hundred years any other way, and they are as popular in our country as they are in England. Sir Arthur died in 1900.—Exchange.

WILLIE'S FRIGHT

By Anna D. Walker

Young Willie Morrow, fair of face,
With cheeks aglow, with boyish grace,
With merry mien and bearing bold,
And clustering locks of burnished gold;
This Willie Morrow, we must say,
Both rude and naughty was one day.

Now banished was he to his room,
Where down he sat in deepest gloom;
That he'd done wrong full well he knew,
But never would for pardon sue;
"I'd rather starve or beg," he cried
Defiantly, upheld by pride.

And thus he sat till night came down,
With darksome garb and starry crown.
Now Willie had no fear of night.
"It only came to banish light,
That all the world might go to bed,"
This his mother oft had said.

And now the thought within him grew,
To clamber out mid dark and dew,
Beneath the moon and all her train,
And never seek his home again;
"Ah, that would bring repentance keen
To parents using him so mean."

It was a task of light employ,
The climbing down, to agile boy,
And though the darkness wrapped him
'round,
When once his feet had gained the ground,
This little lad of only ten
Went bravely on and briskly then.

But from the forest there awoke
A voice that sternly to him spoke,
A voice that made his blood run chill,
The words were plain, this "Whip-poor-Will."
"Whip-poor-Will" it cried aloud,
Then terrors fast upon him crowd.

Along he flew, this little man,
As only guilty culprit can,
While yet the voice pursued his ear,
And numbed his very heart with fear;
It seemed to grow more loud and shrill,
This "Whip-poor-Will"; this "Whip-poor-Will."

And would the darkness serve to hide?
Oh, no, the voice more loudly cried,
And Willie's feet they bore him fast
Till home, dear home, was reached at last,
And safe upon his father's breast
His fault with sobs was all confessed.

And then he told how goblin grim,
Or giant, fierce had followed him,
And when he hid or crouched or bowed,
It shriller shrieked and yet more loud,
And tracked his feet o'er vale and hill
With that dread cry of "Whip-poor-Will."

The father held his boy and smiled,
While soft he said, "My simple child,
The voice, the dreadful voice you heard,
Was of a bird, a harmless bird,
Who when the night is dark and still
Gives forth this cry of 'Whip-poor-Will.'"
—Christian Intelligencer

"Religion is the first thing and the last thing; and until a man has found God and been found by God, he begins at no beginning and he works to no end."

"THE PENSACOLA," FIRST RELIEF SHIP TO ARRIVE AT BEIRUT

Major James H. Nicol, Deputy Commissioner of the American Red Cross, writing from Beirut, Syria, tells of the arrival of the steamship Pensacola at that port from the United States with the first supplies to come through directly from America in four years.

The Pensacola, a ship granted by the Navy Department to the American Committee for Relief in the Near East, sailed from New York on January 25th and arrived at Beirut February 20th. This boat, like the Mercurius, also sailing under the auspices of the American Committee, was loaded to capacity with supplies for the starving peoples of the Near East. A part of the cargo had been donated by the Red Cross, which, altogether has given more than \$1,500,000 worth of supplies, much of it in the form of equipment for fifteen hospitals to be established throughout the neediest districts of the Near East.

In the cargoes of the Pensacola and Mercurius were 100 motor trucks, 36 small motor cars, 20 motorcycles, 15 ambulances, 4½ million yards of cloth, 100,000 blankets, 50,000 pairs of shoes, 1,000 cases of refugee clothing, 200 tons of foodstuffs, 15 100-bed hospital units, and 10,000 cans of condensed milk. The Food Administration granted a special license for the export of this quantity of foodstuff.

Forty-two relief workers and missionaries accompanied these supplies on the Pensacola. The six missionaries were: Dr. C. D. Ussher, Ernest Partridge, E. E. Count, T. H. Kingsbury, T. W. Beach and T. T. Holway. Dr. Ussher first went to Van as a medical missionary 20 years ago. His hospital in Van was destroyed by the Turks during the war, and Dr. Ussher with other missionaries and the Armenian population was forced to flee through the Caucasus Mountains into Russia. Dr. Ussher returned to America, and regaining his health, has gone to labor once more among his needy people.

Mr. Partridge was a relief worker among the refugees from Van and Erzroom in the Caucasus until the Americans were sent away in March, 1918. Mr. Count was a missionary of the Methodist Board in Bulgaria. The other relief workers on the Pensacola were mostly young men—physicians, expert agriculturists, technically trained men. Among them are a number of aviators of the United States Army who are going over to drive motor transports.

The letter of Major Nicol in regard to the reception of the supplies and workers on the Pensacola is as follows:

"The Pensacola arrived on February 20th, and you may imagine what a stir her coming made, inasmuch as she was the first relief ship to reach here during the four years. It was a sight to see the clean, well-set-up young navy-men, in charge of officers who were exceedingly young, but perfectly competent and dignified. The British authorities put all of their facilities at our disposal, both for landing the cargo and hauling it to the warehouses that we had provided, and it would do your heart good to see the warehouses to-day—ten of them—packed full of these relief supplies from America.

"The college physicians have been around to look over the invoices of the hospital units, and have expressed their enthusiastic opinion that they are the best units they have ever seen. One of them was wishing that we might get a large hall and put one of the hospital units on exhibition, as an illustration of how things ought to be done.

"The relief work here was practically without transport until the Pensacola arrived, and inasmuch as nearly all of the animals and rolling stock has disappeared from Syria, it was an exceedingly difficult task to get relief to the further villages.

In fact, we could not have done it, had it not been for the whole-hearted and constant co-operation of the British Army officers. Now we have our own shining Reo trucks in our garage and they are rapidly being put into commission; in fact, two of them are running about town to-day, delivering cloth to the sewing rooms and some of the special consignments to the American community in the college and elsewhere.

"Of the 42 comprising the personnel on the Pensacola 10 were left here. Two of them, Mr. Scott and Mr. Burgess, are assigned permanently to the Syria field. Seven of the Mennonite group are staying here, at least for one month, until their two leaders can get into conference with the Committee North to ascertain where their permanent work is to be. These seven are royal good fellows, anxious to work, and having such varied abilities that they are fitting into our warehouses and motor transport and electrical work. I am told that one of them is also a school teacher and another is an accomplished stenographer and typewriter. I hope that the seven of them will be allowed to remain here, as they are just the kind of men we want in Syria.

"The other man who was left is Mr. Connolly, the sanitary engineer, and he is already at work taking up some of the pressing problems in connection with the Antoura Armenian Orphanage and our Sidon orphanages."

A CAT OF THE TRENCHES

It was in an English encampment of soldiers somewhere in Belgium—in front, artillery lookouts; behind them, infantry trenches; in the background, artillery officers' dugouts.

The lookout men saw a cat emerge from the German trenches in front of them, make her way calmly to their trenches, pass through and proceed to the rear, where she carefully inspected the officers' billets. Then she retraced her steps to the German lines, and the Englishmen supposed that they had seen the last of her. To their amazement, she reappeared with a kitten in her mouth, passed by them to the zone of comparative safety in the rear, dropped her kitten in a dugout, went back to the German trenches and got pussy number two.

Finally she had three kittens safe in the English lines, and speculation as to her reason for the removal of the kittens was in vain. She never told why she deserted the Germans.

The English officers, amused by her trust in them, wrote the story home, and a mother sent red ribbons for the pussies. Her son, in writing, said that they had named the three kittens Snipe and Bomb-Thrower, Wheezer and Ginger, and that they looked very fetching as they sat beside him as he wrote his letter, decorated as they were with their red neck ribbons.
—Marshall Saunders, in *Our Dumb Animals*

RARE INSIGHT

A Quaker attended the wedding of a young lawyer of his acquaintance, and on being presented to the bride, whom he had never seen before, he surveyed the young woman critically and remarked: "William, I think thy bride has shown more judgment in her choice than thee has—"

That seemed rather a backhanded compliment for the bride until the old Quaker added: "Because it takes some penetration to discover thy good qualities—but hers can be seen at a glance."—*Boston Transcript*.

Bride-to-be—I hope, dear, we won't get any duplicate wedding presents.

Groom-to-be—Oh, I don't know. Dad's promised us a check, and I wouldn't mind getting a duplicate from your father.—*Ex.*

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. George E. Metger, from Toms Brook, Va., to Schellsburg, Pa.

Rev. W. E. Krebs, D. D., from 237 Lancaster avenue to No. 417 College avenue, Lancaster, Pa.

The Executive Secretary of the Forward Movement

The Commission of the Forward Movement at its meeting on March 25th unanimously elected Dr. Joseph H. Apple, President of Hood College, Frederick, Maryland, to become the Executive Secretary of the Forward Movement. Dr. Apple has been giving this matter prayerful consideration and has conferred with the Board of Directors of his College and representative men of our Church. On April 5th he met with the officers of the Commission and announced his acceptance of the position.

The Reformed Church is to be congratulated that we have in Dr. Apple a man able and willing to lead in this important work, and we bespeak for him the hearty and prayerful support of the entire Church.

WILLIAM E. LAMPE,
Recording Secretary.

Rev. B. E. Reemsnyder, of Bluffton, Ind., has accepted the call to the Central Avenue Church, Indianapolis, Ind.

Thrift or drift? Save and have! Buy W. S. S.

Rev. J. R. Rothermel was installed as pastor of the Trumbauersville Charge on last Sunday afternoon.

Rev. I. O. Schell will be installed as pastor of the Indian Creek Charge on April 27.

Saving is personal efficiency. Buy W. S. S.

An every member canvass was made of the Canadochly congregation of the Kreutz Creek Charge, Rev. Edwin M. Sando, pastor, on last Sunday afternoon.

Rev. Dr. S. L. Whitmore occupied the pulpit of Grace Church, Chicago, Ill., on a recent Sunday and received a hearty welcome from his former parishioners.

Wise buying makes wages count more. Buy W. S. S.

The choir of St. John's Church, Lebanon, Pa., Rev. J. N. LeVan, pastor, will render the cantata, "It Is Finished," on next Sunday evening.

Rev. F. C. Seitz, D. D., of St. John's Church, Allentown, Pa., has been elected to the pastorate of Second Church, Greensburg, Pa., to succeed Rev. S. B. Mase, D. D., retired.

Saving is the quickest road to opportunity. Buy W. S. S.

First Church, Kenton, O., Rev. Morgan A. Peters, pastor, observed "Family Sunday" on March 30. An interesting service was arranged and the pastor preached a special sermon.

Rev. I. Rothenberger has resigned the Petersville, O., charge. There are two good Churches and a parsonage. Mr. Charles E. Hech, of New Middletown, O., is secretary of the joint consistory.

To meet a rainy day and enjoy a sunny opportunity—buy W. S. S.

The following ministers are assisting Rev. George A. Bear in conducting Lenten services in Trinity Church, Saxton, Pa., Revs. C. W. Levan, D. D., J. Albert Eyler, W. C. Pugh, J. H. Dorman and G. E. Metger.

The offering of St. James' Sunday School, Allentown, Pa., Rev. Joseph S. Peters, pastor, for the Armenian Relief Fund was \$43.97. The Aid Society recently contributed \$80 to the Building Fund of the Church.

Be a personal partner of Uncle Sam. Buy W. S. S.

The next annual meeting of Lebanon Classis will be held in First Church, Wernersville, Pa., on Monday evening, May 19th, at 7.45 o'clock. This is a change of date from May 21st.

The Easter cantata, "Everlasting Life," will be rendered in St. Paul's Church, Sellersville, Pa., Rev. R. A. Bausch, pastor, on Easter Monday evening. Prof. Horace Boorse, of Quakertown, Pa., will officiate at the organ.

Sharing in government is good citizenship. Buy W. S. S.

"Cultivate the habit of reading the Messenger on Sunday afternoon. It will show you the coming of the Kingdom," is the challenge made by the weekly leaflet published by the First Church, Wilkes-Barre, Pa., Rev. J. Rauch Stein, pastor.

The Easter goals set by Trinity Church, Canton, O., Rev. H. N. Kerst, pastor, are 1,500 school enrollment in the Sunday School, 1,000 average attendance in the Sunday School, 300 men in the Brotherhood Class, 100 new members for the congregation.

A real share in government is the essence of democracy. Buy W. S. S.

Rev. John C. Horning, of St. Joseph, Mo., is occupying the pulpit of Grace Church, Chicago, Ill., the first three Sundays of this month. Preparations are under way for a special Easter program with special services Wednesday, Thursday and Friday evenings preceding Easter.

Rev. David Lockart distributed over 400 packets of Government seeds on March 31 to the boys and girls of Grace Sunday School, Altoona, Pa. These young people intend to plant victory gardens and have promised to bring a specimen of what they raise to the Harvest Home service in September.

Make your money grow for you—work for peace. Buy W. S. S.

The "Messenger" regrets to report the death of Mrs. Anna Jean, wife of the Rev. Asa J. Ferry, pastor of Bethany Temple, Fifty-third and Spruce streets, Philadelphia, Pa. Mrs. Ferry died in the Presbyterian Hospital last Sunday evening after a three months' illness of pneumonia.

Twenty-five new members were recently secured in a ten weeks' membership campaign held by the Young Men's Bible Class of Trinity Church, Pottstown, Pa., Rev. J. Hamilton Smith, pastor. A banner was awarded to the victorious team captained by Mr. D. E. Reifsnnyder at a social held on Thursday evening of last week.

Earn, but spend a little less. Buy W. S. S.

The children's department of the International Sunday School Association has arranged for another observance of Children's Week, April 27 to May 4, when the interests of the younger children will be studied and special efforts made to enlarge the Cradle Roll, Beginners' and Primary and Junior Departments of all Sunday Schools.

Rev. John M. Evans, pastor of the East Vincent Church, Philadelphia Classis, has been seriously afflicted for nearly two weeks with a severe attack of erysipelas. He is at the home of his brother, Rev. L. Kryder Evans, D. D., Pottstown, Pa. Though still confined to his bed, he is slowly improving and hopes to be able to occupy his pulpit on Easter.

Money saved is money earned. Buy W. S. S.

On Sunday evening the Missionary Society of Solomon's Church, Macungie, Pa., Rev. H. J. Donat, pastor, observed its thirty-seventh anniversary. An excellent program was rendered to encourage the missionary spirit. The offering was \$15.21. During the early days of the War Emergency Campaign the congregation contributed \$221, which amount was 25% above the quota mark.

A conference of Sunday School workers under the auspices of the Bucks County Sabbath School Association was held in St. Paul's Church, Sellersville, Pa., Rev. R. A. Bausch, pastor, on last Saturday. Addresses were delivered by the president of the association, Mr. S. M. Smyser, and the several divisional and departmental superintendents, followed in each instance by a conference.

Capitalize yourself and your future. Buy W. S. S.

Rev. E. S. Hassler, of Lake, Ohio, was tendered a farewell surprise party on Wednesday evening, March 26, by the members of the Churches of Uniontown, Suffield and Millheim. Over a hundred guests were present. Rev. Hassler was presented with a farewell gift of a purse of money. He has been pastor of this Charge for 15 years and an earnest worker in many of the war campaigns of the community. He will take up his new pastorate in Shelby, Ohio.

Zion's Charge, Greenville, Pa., Rev. A. B. Bauman, pastor, expects to "go over the top" in its debt campaign. Treasurer Charles F. Cooper reports the receipts to date very encouraging. The congregation is hopeful of obtaining their goal—free of debt by Easter. The ninth anniversary of the present pastorate will be observed on May 4th. The anniversary sermon will be delivered by Rev. H. H. Apple, D. D., LL. D., President of Franklin and Marshall College.

Work.

Increase your earning power.

Buy W. S. S.

The following are the topics of the sermons of Rev. Edward F. Wiest, D. D., in St. Stephen's Church, Lebanon, Pa., during Holy Week: Sunday A. M., "The Dominant Element in Life;" Sunday P. M., "The Night of the Betrayal;" Monday, "Jesus the Unique Teacher;" Tuesday, "The Father and the Cross;" Wednesday, "Shrinking From the Cross;" Thursday, "Clinging to the Cross;" Friday, "Christ's Finished Work on the Cross;" Sunday A. M., "The Fact of the Resurrection," and "The Power of the Resurrection."

The schedule of Holy Week services in Grace Church, Washington, D. C., Rev. Henry H. Ranck, D. D., pastor, is published on the Church Calendar folder of April 6. The general theme of the sermons will be "The Words at the Cross." The following are the subjects: Sunday, A. M., "Words of the Chief Priests;" Sunday, P. M., "Words of the Centurion;" Monday, "Words of the Soldiers;" Tuesday, "Words of the Soldiers;" Wednesday, "Words of the By-Standers;" Thursday, "Words of the Malefactors;" Friday, A. M., "The One Offering;" Friday, P. M., "Our Words."

SAVE—lend to the Government—HAVE. Buy W. S. S.

The pastor of Zion Church, Arendtsville, Pa., Rev. Theodore C. Hesson, has issued a neat folder announcing Church services from Palm Sunday to Easter and an Easter greeting from the pastor. The general theme is "With Our Supreme Commander in His Last Week," and the topics are: Palm Sunday, "The Oath of Allegiance;" Passion Week from Monday evening to Friday evening, "Keep the Church Fires Burning," "By This Sign Conquer," "Decorated for Distinguished Service," "Have You Registered?," "The Supreme Sacrifice," and Easter Day, "Victory."

A surprise that gladdened the eye of all who were not in on the secret took place on Sunday morning of March 30 in Christ Church, Bath, Pa., Rev. W. H. Helffrich, pastor, when 24 members of the Junior Choir marched into their places neatly vested in black surplices with white collars. The vestments were the thought, contribution and work of Miss Jean A. Worman, who, assisted by several ladies, made up the required number all within the space of one week. The gift came as an utter surprise to both pastor and congregation and was much admired and appreciated.

The following is the program for a week of special Community Lenten-Evangelistic services, starting April 8, ending on Palm Sunday, to be held in St. John's Church, Creagerstown, Md., Rev. P. E. Heimer, Ph. D., pastor: Tuesday, sermon, "Church Union an Essential to Christianize the World;" Wednesday, a special service and sermon for the young of the community; Thursday, sermon and service for the unchurched of the community; Friday, a service of testimony and decision with an appealing sermon. Testimonies and decisions by the laity are invited; Saturday, confirmation and reception of new members; Sunday, Palm Sunday Triumphant March and Service by the Sunday School.

Jerusalem Church, East Salisbury, Pa., held special services for the dedication of the electric lights and electric motor for the organ on Saturday evening, March 29.

WORSE THIS SPRING

Owing to Run-down Condition Caused by the War.

Anxiety and worry have a bad effect on the nervous system, and derange the bodily functions, especially digestion and excretion. Who escaped them during the war? They have made nervousness, pale-ness, lack of vitality worse this Spring.

The very best medicine to take now is Pepton. It strengthens and tones the nerves. It gives a good color to the lips and cheeks. It is the great vitalizer, giving healthy activity to all the vital organs.

This good medicine, which is a real iron tonic, makes the blood rich in red corpuscles, an abundance of which is indispensable to perfect health. It promptly relieves mental and physical exhaustion, creates an appetite, and promotes sweet, refreshing sleep. Pepton is in the form of chocolate-coated tablets, and is pleasant to take.

CIRCULATION NEWS

Our Field Representative reports a total of 59 new subscriptions secured in St. John's, Reading, Pa., Rev. Thomas H. Leimbach, and a total of 121 for St. Andrew's, Reading, Rev. E. H. Romig. This week Mr. Dahlman is canvassing St. Thomas' congregation, Rev. Lee H. Erdman.

We are receiving fewer complaints about the late arrival through the mails of the "Messenger," which indicates an improvement in the postal service. We regret that we are not able to state that the complaints have ceased entirely. On the other hand, we are glad to announce that the

fault is not with us. We have made every possible effort to facilitate the delivery of the "Messenger." The papers are mailed promptly every week, and we receive postal receipts regularly on which is stamped the exact time—even to the minute—when the "Messenger" was received at the post office. This is the evidence on which we base the above statement that "the fault is not with us." We are hoping that, with the many readjustments which are being made, the service will be still more improved and that our subscribers will once more receive their papers promptly and regularly.

Rev. Theodore C. Brown, the Reformed pastor, and Rev. C. J. Cooper, Lutheran, were in charge of the service and delivered suitable addresses. The committee who had charge of the installation of the lights and motor, as well as of the collection of the funds for the installation of the same, made a report showing that the expense incurred had been \$497.60 and the collection \$485.95, leaving a deficit of \$11.65. When the offerings of the evening were counted they amounted to \$12.50, thus covering the deficit. The electric system is a most complete and up-to-date one. There are six antique gold fixtures suspended from the ceiling, one hall light and three outside lights.

"The announcement from New York of the National Association Opposed to Prohibition by Mr. James Arthur Seavey, its General Manager and Publicity Director, that its 'Liberty Parades' scheduled for April 19th, the anniversary of the first gun for freedom in the Battle of Lexington, have been postponed is the first tangible evidence that things are not going as well with this new brewery false-front as the public has been led to believe. One of the reasons given for the postponement, viz., a desire not to interfere with the observance of Holy Saturday, is delicious in its absurdity. The idea of consideration for anything holy by the respectable stalking-horse of a traffic that has caused more moral ruin and degradation than anything else in history! The hypocrisy of keeping hands off Holy Saturday while gobbling the laboring man's pay check on every other Saturday! Does the National Association Opposed to Prohibition mean to imply that its wet paraders would be at Church observing Holy Saturday?"—William H. Anderson.

The Messenger notes with pleasure the following from the "Gleaner," published by the First Church, Philadelphia, Rev. Walter E. Garrett, pastor: "The Church paper ought to be in every home. Every special interest of trade has its own journal. This is regarded as a necessity, and also as a mark of progressiveness and efficiency in one's calling. The Church paper, by many discerning ones, is regarded as next to the Bible. Nor is this any exaggeration, for the Kingdom is the central subject, both of the Bible and of the Church paper. In fact, the Church paper continues the Bible. For the Acts of the Apostles were not finished with the last chapter of the book of the Acts. The Church paper chronicles the heroism, the loyalty, and the sacrificial service of the followers of Jesus Christ, in this busy twentieth century. The price of The Reformed Church Messenger is \$2 per year, and no other equal amount of investment will bring a better return. Every week the Messenger will come to you laden with intellectual and spiritual inspiration. Where can you secure any better periodical at the paltry rate of four cents a week? So do not fail to renew. And let this article stir up your mind, if you are not a regular subscriber."

J. S. Wise, Treasurer of the Board of Home Missions, says that because of procrastination on the part of Congregational, Church and Sunday School Treasurers in forwarding money raised for special and specific purposes much of it never reaches the treasury for which it is intended. The Home Mission Day offerings of last fall are still slowly finding their way to his office, and no doubt will continue to do so until the pastor finds it necessary to make out the annual report to Classis. Then more of it will be loosened up and forwarded, and some, quite likely, will be diverted to other causes. The Home Mission Day offerings thus far received amount to \$4,626.77, while those of last year to the same date amounted to \$6,039.47. The decrease is largely due to the influenza epidemic, but the epidemic should be no reason for the withholding or diverting of the offerings that were taken. Treasurers should never hold such funds. They should be promptly forwarded. Very often it is extremely urgent, as may be noted from the following quotation taken from a letter of acknowledgment of a contribution for Armenian relief: "You will be interested in knowing that your gift is already on its errand of mercy, as we are forwarding supplies and purchasing food as rapidly as the funds become available." While money is lying idle in some local treasury, someone may be starving for need of it.

The past three months have been very busy ones for St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickle, pastor. The Christmas offering for St. Paul's Orphans' Home was the largest in the history of the Home and amounted to \$452. An offering February 9 was distributed as follows: War Emergency, \$200; Foreign Mission Special, \$140; Society for the Relief of Minister's and their Widows, \$100. The apportionment for the Classical year is paid. April 6 was another great day in the history of the congregation when \$3,250 in cash and Liberty Bonds was laid upon the altar in 20 minutes. The Rev. John C. Bowman, D. D., of the Theological Seminary preached two edifying and practical sermons. No appeal for pledges or money was made. The membership reverently came to the Church and laid their offering upon the altar. The officers and members of the Rally Day service are to be commended for their efficient work and the membership of the Church for "going over the top" by \$250 of the amount asked for. It is hoped the total will reach \$3,500 when all of the non-resident members and others who could not be present are heard from.

The Third World's Christian Citizenship Conference, which was to have been held in Pittsburgh, Pa., last summer, but which was postponed on account of the war, will be held in Pittsburgh, Victory Week, November 9-16, 1919, under the auspices of the National Reform Association. An exceptionally strong program is already assured. Among the Americans who have agreed to speak at the Conference are the

Hon. Charles Evans Hughes, formerly Governor of New York, Justice of the United States Supreme Court and nominee for the Presidency of the United States; P. P. Claxton, United States Commissioner of Public Education; Frank J. Cannon, formerly United States Senator from Utah and the greatest living authority on Mormonism; Arthur Capper, Senator from Kansas; Henry M. Temple, United States Congressman; Henry Van Dyke, author, poet, Ambassador to Holland; Gifford Pinchot, statesman and authority on conservation; Drs. James A. Francis, Charles E. Jefferson, Charles L. Stelzle, Samuel Zane Batten, Edwin C. Dinwiddie, Charles L. Godell and B. S. Steadwell, well-known reformers, and Mrs. Ella A. Boole, first vice-president of the W. C. T. U. The purpose of the conference is to gather together representatives from various nations to compare views as to the moral interests of mankind and to aid in conserving the moral gains and repairing the moral damage of the war. This conference is not an experiment. The first of the kind was held in Philadelphia in 1910 with an attendance of 1,500 and seven countries represented on its program. The second met in Portland, Oregon, in 1913, with 15,000 people in attendance at some sessions and seventeen countries represented on the program. It is proposed to make this third conference much larger and more representative in every way, particularly in view of the world's need in this period of reconstruction.

CARL FIROR KILLED IN ACTION

The parsonage at Sabillasville, Md., is in deep mourning. Rev. and Mrs. M. L. Firor have been apprised by the Government that their son Carl had been killed "in action" on October 2nd. Every effort has been made by them to confirm this sad news, but without avail. While the parents cannot yet fully believe that their dear boy was killed, they have little hope that the home will ever welcome him again.

Carl was a noble son and a most faithful worker in the congregation of which his father is the devoted pastor. His letters were full of inspiration, and he had implicit faith in the benefits and righteousness of every Church activity.

Mrs. Firor writes: "My constant prayer is that he died in that humble capacity—a stretcher bearer—of which he wrote, 'If I stay in this position I will not have to kill any one, but will always bring help to the suffering.' The keyword of his life was service. May it have been the same in his passing." The "Messenger" extends sincerest sympathy to the parents in their great loss.

THREE NOTABLE CONFERENCES

On the afternoon and evening in each case, of April 2, 3 and 4, there were held Regional Conferences at Akron, Tiffin and Dayton, Ohio, emphasizing the Educational and Patriotic Campaign for Home, Church and Brotherhood; also the 25th anniversary of the Organized Sunday School Work of our Reformed Church. At Akron, in addition to the discussion of the Home and Family Altar, the prayer meeting, the Church paper and the Sunday School, there was presented the New Era and Forward Movement Campaign of the Reformed Church, by Rev. E. R. Williard, D. D.

A unique feature was the Fellowship Hour, from 5.30 to 7.20 P. M., when more than two hundred Sunday School workers took supper together and witty, informal toasts were given. In the evening Mr. W. J. Frank, superintendent of Grace Reformed Church and a member of the Publication and Sunday School Board, presided. An address was delivered by Dr. Rufus W. Miller and Rev. H. Nevin Kerst, pastor

of Trinity Church, Canton. The latter spoke on "The Sunday School's Challenge to Youth."

Among those who spoke on various subjects during the afternoon session were Revs. Theo. P. Bolliger, Henry Gekeler, D. D., Jesse H. String, C. A. Hauser, D. D.

At Tiffin, Ohio, the same subjects were considered and, in addition, "The Service of Worship and Preaching." The President of General Synod, Dr. C. E. Miller, presided at the evening service and addresses were delivered by Drs. Rufus W. Miller and C. A. Hauser. The subjects in the afternoon were discussed by Revs. D. R. Raiser, James S. Freeman, S. I. Royer, D. W. Loucks, Emmet C. Sult, Rev. George W. Kerstetter and Rev. A. C. Shuman, D. D., pastor of the First Church, where the conference was held, Profs. A. D. Keller, J. E. Sherck and F. W. Kennedy.

At Dayton, Ohio, the subjects were presented in a most able manner by Revs. H. L. V. Shinn, Hon. Horace Ankeney, Rev. F. K. Stamm, Mr. D. I. Prugh, President of the Board of Education of Ohio Synod, Rev. W. F. Kissel, Dr. E. H. Cosner.

Rev. C. G. Beaver, chairman of the Sunday School Committee of Miami Classis, presided at the afternoon and evening services.

Greetings in the evening were presented by sister Boards having publishing headquarters at Dayton, Ohio, by Rev. McDaniel Howsare, Sunday School Board of American Christian Convention; Rev. W. O. Fries, D. D., Editor of S. S. Literature, S. S. Board United Brethren Church, Dayton. The latter spoke of his joy in giving greetings of a child to the mother. Addresses were also given by Dr. Rufus W. Miller and C. A. Hauser, D. D. Devotional service was led by Rev. M. E. Beck, First Church, Xenia.

The attendance was representative in character at all the conferences and it was generally felt that the consideration of the fundamentals of the Christian life and organization was most helpful and prepared the way for the "Forward Movement" to which the Church is looking.

There were many expressions of desire to have published in pamphlet form the address on the Sunday School Educational Policy of the Reformed Church which presents in brief review the work of the past 25 years and emphasizes the present-day aspect of religious education and the larger development of the Sunday School, including week-day religious instruction.

Great credit is due the several committees in these Reformed Church centres who made the attendance and the conferences such a decided success.

Woman's Missionary Society News

A Unique Presentation—On April 3, the Schlatter Missionary Society held its annual meeting at the home of Mrs. Frank Wallace. Interesting reports of the activities of the year were read by officers and standing committees. Miss Marion Wallace rendered excellent piano and vocal music. Mrs. Edwin W. Lentz and Mrs. Churchill, Vice-President of the society, spoke on the chapter, "In City Industries." Mrs. Churchill gave a description of the well regulated modern Philipsburg, N. J. industries.

The society was happy in having Mrs. Evemeyer present—her first attendance since September. After the business and program, Mrs. Evemeyer was requested to leave the room. Upon re-entering, she was presented with a bouquet and a sealed envelope, with the instruction "not to open" before reaching home. The letter contained a life membership in the W. M. S. G. S., and was presented by the Schlatter

Missionary Society as a token of love and esteem.

NOTICE

Miss Gertrude B. Hoy, principal of the Ziemer Memorial Girls' School, of Yochow City, China, is in this country on furlough and will be the speaker at the meeting of the W. M. S. of Philadelphia Classis to be held April 15th at Spring City, Pa., in the First Reformed Church, Rev. D. R. Krebs, pastor.

NOTICE

The Woman's Missionary Society of Philadelphia Classis will hold the annual meeting in First Reformed Church, Spring City, Pa., Tuesday, April 15th, at 10 A. M. Delegates please see that all money be sent on before the meeting.

Frances M. Baer Fry,
Corresponding Secretary.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem

According to the testimony of hundreds of people living in the Southland and elsewhere, J. S. Simon, of [J. S.] 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as Ez-Wear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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Get 50c for 30c Eggs

You can do it with Fleming Egg Preserver. Keeps eggs fresh ten to twelve months. Now is the time to put them up. No water, no jars, no disappointment; just rub it on. Send \$1.00 today for 2-oz. can; enough for 60 dozen, with circular and testimonials. Please mention this paper. Dealers wanted.
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Or send 50 cents for both to manufacturer

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Are noted for beauty of tone, durability and effective service.

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American Committee for Relief in the Near East



Sun Deck of the Mauretania

Sunday School Commission of American Committee for Relief in the Near East. Photograph taken on board ship, March 18, 1919. Dr. Leinbach is indicated by x in picture.

The many friends of the Editor of the "Messenger" will be pleased to learn of the receipt of the following cablegram from London, under date of March 27:

"Commission greatly enjoyed London. Many helpful conferences with prominent people and government officials. Paris, Monday (March 31). Sail April 2 from Marseilles for Port Said, steamer Canberra. All well."

This is a welcome bit of news. We are hoping that we will be able to keep our readers informed from time to time of the safe arrival of the Commission at various points during their travels. The auspicious beginning of the journey augurs well for the remainder of the itinerary.

We have received only fragmentary information of the voyage, but we understand that most of the members of the

Commission proved to be good sailors. This appears to have been specially true of Dr. Leinbach, who managed to a remarkable degree in keeping on deck and in keeping his stomach under perfect control. At any

rate, it continued to function normally, and to the Editor it evidently was a pleasant experience to be "rocked in the cradle of the deep."

The accompanying pictures afford us a glimpse of the Commission on board the



Gen. G. Pau, the one-armed French hero, defender of Verdun, a fellow passenger on board the Mauretania. Photograph taken March 14, 1919.

New Method Makes Music Amazingly Easy to Learn

Learn to Play or Sing—Every Step Made Simple as A B C

TRY IT ON APPROVAL

Entire Cost Only a Few Cents a Lesson—and Nothing Unless Satisfied



How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing?

How many an evening's pleasure has been utterly spoiled and ruined by the admission "I can't sing,"

or "No, I am sorry, but I can't play."

And now—at last—this pleasure and satisfaction that you have so often wished for can easily be added to your daily life.

No need to join a class. No need to pay a dollar or more per lesson to private teacher. Neither the question of time nor expense is any longer a bar—every one of the obstacles that have been confining your enjoyment to mere listening have now been removed.

My method of teaching music by mail—in your spare time at home, with no strangers around to embarrass you—makes it amazingly easy to learn to sing by note or to play any instrument.

You don't need to know the first thing about music to begin—don't need to know one note from another. My method takes out all the hard part—overcomes all the difficulties—makes your progress easy, rapid and sure.

Whether for an advanced pupil or a beginner, my method is a revolutionary improvement over the old methods used by private teachers. The lessons I send you explain every point and show every step in simple Print-and-Picture form that you can't go wrong on—every step is made as clear as A B C.

My method is as thorough as it is easy. I teach you the only right way—teach you to

play or sing by note. No "trick" music, no "numbers," no makeshifts of any kind.

I call my method "new" simply because it is so radically different from the old and hard-to-understand ways of teaching music. But my method is thoroughly time-tried and proven. Over 225,000 successful pupils—from boys and girls of 7 and 8 to men and women of 70—are the proof.

Largely through the recommendations of satisfied pupils, I have built up the largest school of music in the world.

To prove what I say, you can take any course on trial—singing or any instrument you prefer—and judge entirely by your own progress. If for any reason you are not satisfied with the course or with what you learn from it, then it won't cost you a single penny. I guarantee satisfaction. On the other hand, if you are pleased with the course, the total cost amounts to only a few cents a lesson, with your music and everything also included. When learning to play or sing is so easy, why continue to confine your enjoyment of music to mere listening? Why not at least let me send you my free book that tells you all about my methods? I know you will find this book absorbingly interesting, simply because it shows you how easy it is to turn your wish to play or sing into an actual fact. Just now I am making a special short-time offer that cuts the cost per lesson in two—send your name now, before this special offer is withdrawn. No obligation—simply use the coupon or send your name and address in a letter or on a post card.

For Beginners or Advanced Pupils

Piano	Harmony and
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Violin	Sight Singing
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The "Mutt and Jeff" (Magill and Wilbur) of the Sunday School Commission, American Committee for Relief in the Near East. Photograph taken on board ship.

Mauretania. The party hardly would have been modern in its make-up without a "Mutt and Jeff." The group picture of the Commission speaks for itself. The men do not look any the worse for the voyage on a stormy sea. We are not surprised that the official photographer could not resist the desire to get a photograph of General Pau, the hero of Verdun.

85TH ANNIVERSARY OF REV. J. F. SNYDER

A very pleasant affair at New Kensington, Pa., was the celebration of Rev. J. F. Snyder's birthday. He was born March 24, 1834, and this therefore was his 85th anniversary. His Sunday School class of Trinity Church planned successfully to surprise him. His class, the officers of the Sunday School, the officers of the Church, and the family of his son, Dr. J. Nevin Snyder, constituted the happy party. Addresses were delivered by Rev. F. L. Kerr,



Rev. J. F. Snyder

Superintendent H. G. Durbin, Esq., and Rev. J. F. Snyder. Delicious refreshments were served generously to all, and a purse presented to Father Snyder.

It may interest "Messenger" readers to learn that Father Snyder graduated from Mercersburg in October, 1863, and was actively engaged in the ministry from April 1, 1864, to September 1, 1913, and then supplied the Olive Church until November, 1917. He is fairly well in body, very clear and strong in mind, and devoted and loyal in soul to Christ and the Church.

We wish him many anniversaries and continued health and usefulness.

F. L. K.

NEW SCHOLARSHIPS AT URSINUS COLLEGE

Ursinus College has recently been enriched by the establishment of two new permanent scholarships. They are valued by the institution not only because of the benefits which will accrue, but also on account of the fact that peculiar honors attach to each.

The first is a scholarship of \$1,000 founded by the members of Trinity Reformed Church, Waynesboro, Pa., in honor of the Rev. Franklin F. Bahner, D. D., and his wife, Mary Ella Bahner, who have just completed forty-two years in the pastorate of the Waynesboro charge. Doctor Bahner was graduated from Ursinus in 1873. He has had a wonderful ministry, and it is quite appropriate that this should be

memorialized in the life of the college which prepared him for his professional career.

The second has a like import. It is a scholarship of \$1,000 founded by the members of St. Mark's Reformed Church, Lebanon, Pa., in honor of the Rev. I. Calvin Fisher, D. D., '89, and his wife Eva S. Fisher, and in celebration of the twenty-fifth anniversary of their ministry in St. Mark's Church. The congregation, a newly-organized mission when Dr. Fisher took charge, is today one of the strongest in the denomination. In appreciation of their pastor, the people gratefully turn to his Alma Mater and found this scholarship.

It is to be noted that in each of these instances the pastors' wives have been designated for honors side by side with their husbands. We have long since reached the time when in American Church life the minister's wife has come into a position of exceptional influence. She may not in all cases acknowledge her responsibility, but she must at least recognize her opportunity. The two most estimable women mentioned above have attained places of honor in the Church quite beyond the bounds of the parishes in which they live and hosts of friends will be happy to learn that their names have been placed on this unique honor roll at Ursinus.

What has been done by these two congregations is so practical and so easy of accomplishment that we may well expect their action to suggest similar honors by appreciative congregations elsewhere.

G. L. O.

VOICING THE SYMPATHY OF THE CHURCH

One of the most heartening assurances of the sympathy of the Church with the Japan Mission in the great loss by fire of the North Japan College buildings has

come from the pen of Dr. John C. Bowman, the President of the Theological Seminary of the Reformed Church at Lancaster, Pa. There is so much of heart in it that we want to pass it on in the confident hope that the great calamity will produce the same impression upon all the members of our Church.

A. R. B.

"My dear Dr. Bartholomew:—

"Just an hour ago, as I opened this week's *Messenger* and saw an outline of our beautiful North Japan College, and underneath the startling headline—"Reduced to Ashes"—my heart for a moment sank within me. But it soon rallied with the assured hope that the challenge to our home Church will be met by an immediate response, sufficient to restore the building complete, with all its former architectural beauty. There can be no question as to the need, a need so urgent, that it seems to me responses should be promptly made without any appeal. However large may be the budget of our personal pledges toward meeting the various requirements of the Church, we can yet add to the list a pledge to meet this great need in Japan. Our good brother, Dr. Schneder, and his faithful fellow-laborers, and the great work which they represent, merit the uplifting and generous support of the entire Reformed Church. 'The greatest calamity that has come into my (Dr. Schneder's) life' I pray may be overruled for the incoming of a blessing which may serve to strengthen Dr. Schneder and his work for many years to come. Somewhere in your list of smaller pledges please place my humble offering of one hundred dollars, to be paid on or before the first of October, this year.

"Yours very sincerely,

(Signed)

"John C. Bowman."

NEWS OF THE WEEK

GENERAL COMMENT

Progress of the Peace Conference—Sel-dom in history has the world waited with such feverish anxiety for the result of the deliberations of a body of men as it now waits for a definite conclusion of the work of the Peace Conference, now sitting at Paris. It is not a matter of curiosity, but a matter of European conditions that makes the anxiety so tense. At this writing the progress seems to have been insufferably slow. It is true that the constitution of the League of Nations in its amended form seems ready for publication, but there are many other questions to be embodied in the final result, such as fixing the indemnities and making new boundary lines.

The Allies have made a most serious blunder in continuing the blockade of German ports and refusing thus to supply the Germans with food and raw material. Why the Allies, after the German autocracy had been overthrown by the German people and a new government set up by them, should have refused them the means by which they would be able to start up their industries, is hardly conceivable. The threat of Bolshevism is on all sides. The present German government has warned the Allies that the Bolshevik element threatens to overturn the government and to bring a condition of anarchy and confusion worse than any that prevailed during the war, unless the people are fed and the mills soon started up. It is quite gratuitous to pronounce these warnings mere

bluff in sparring for better terms. Already various uprisings throughout Germany have been put down by force of arms, while still worse has been the condition in Hungary. It requires a high degree of optimism to believe that a few weeks or months of this uncertainty may not envelop all Europe in a cataclysm of anarchy.

Why then does not the Peace Conference hurry up and lay down something definite. President Wilson is said to have done everything in his power to bring the Conference to a definite conclusion on the questions that are before it. He has been supported by Lloyd George, but still the whole matter "hangs fire." If Central Europe reaches a state wherein it can be no longer controlled by the Allies, the Peace Conference will be in a great measure responsible for the situation.

Substitute for Gasoline—In the Government laboratories after patient experimenting for seven years, Capt. E. C. Weisgerber announces that a substitute for gasoline has been produced and that it is to be called "Liberty Fuel." How soon the new gas will be put on the market has not been stated, but a few facts concerning it will be interesting. It will be cheaper than gasoline, tasteless, odorless, and less likely to explode at the wrong time than the gasoline with which we are all acquainted. The basal ingredient of its composition is kerosene. From an article in the "American Mechanist" we take the following concerning the new commodity:

"It has been shown to give greater mileage in airplanes, automobiles, motorcycles, motor trucks and tractors. It requires less air for combustion, can be made at much less cost than gasoline, and uses as a base a product (kerosene) which can readily be obtained in any desired quantity. It can be substituted for gasoline for any purpose. It needs no special apparatus and no special engine or carburetor. During the tests at the Naval Air Station at Anacostia, Liberty Fuel was found much superior to the best gasoline, and with the motor running 1,600 revolutions per minute the water in the radiator never exceeded 160 degrees F., and the oil in the crank case did not go above 130 degrees. This quality of maintaining low temperatures may help to solve some of the radiation problems of aviation engineers."

The Mail Service—For months past there have been complaints from different parts of the country that our mail service is not up to the standard. Just why this should be is not certain since war conditions have been removed and the amount of mail going through the post office is perhaps no greater than usual. Last week an important movement was made in Washington in the hope of finding out why it is that there are so many letters mailed and not delivered, so many that require more time than necessary and what the general base on which the complaints have been made is. An editorial thus speaks of the subject:

"A conference of Post Office Department officials, postmasters from leading cities and representatives of business interests is in session at Washington to-day planning to improve the mail service. It needs it. The wonder is that considering all the complaints that have been made of the service, which is the worst in the country's history, a meeting of this kind has not been called long before. The Merchants' Association of New York, after an exhaustive investigation during which a large number of test letters were sent through the mails, issued a report last year containing many constructive suggestions. But they were not enthusiastically welcomed in official circles. Any business man—in fact, any person who uses the mails—can relate numerous instances of annoying delays and losses, in depressing contrast to the efficiency maintained under previous administrators."

The excuse of the war covered a multitude of deficiencies. In the face of this appeal to patriotism citizens were slow to complain. But that excuse exists no longer, and it is high time for the reorganization of the postal service on a business basis."

DOMESTIC

Bonfires are to be built throughout the United States by the 367,093 Boy Scouts of America, to carry out in this country the plan of Lieutenant General Sir Baden Powell, head of the British Boy Scouts.

More than \$10,000,000 in loans to railroads have brought the total advances furnished by the War Finance Corporation to \$145,000,000.

Walker D. Hines, Director General of Railroads, has announced that William G. McAdoo, former Director General, had consented to act as special counsel for the Railroad Administration. He will serve without remuneration.

Three naval aviators were killed and another badly injured at Pensacola in a collision between two seaplanes flying over Santa Rosa Island.

Captain Wallace Foster, known throughout the United States as an exponent of patriotism in the public schools, died at his home in Indianapolis, March 31st. He was eighty-two years old.

The American Defense Society has

launched a campaign against Bolshevism in the United States. A warning has been issued, written by Dr. W. T. Hornaday, a trustee of the society.

President Wilson has announced the appointment of Julius Barnes as head of the organization for handling the 1919 wheat crop under the Congressional guarantee.

Any beverage containing 1.4% of alcohol will be considered "intoxicating" for the Army. This decision of the Judge Advocate-General has been approved by Secretary Baker.

Lieutenant Colonel Theodore Roosevelt, eldest son of the late Colonel Roosevelt, has definitely stated that he will enter politics and follow the policies of his father.

Mayor William Hale Thompson, Republican, was re-elected Mayor of Chicago in one of the most exciting political struggles the city ever witnessed. The city voted "wet" by a three to one majority, the first time the question had been voted on in Chicago.

The meat-packing industry, which has been under Federal license since October, 1917, has been released from Food Administration control by a proclamation signed by President Wilson in Paris.

Figures made public by the War Department show that from the signing of the armistice to March 26th, 1,535,471 of the 3,670,888 officers and men under arms when the war ended had been discharged from the service.

The War Finance Corporation's offering of \$200,000,000 of 5% one-year bonds has been oversubscribed.

The Chicago School Board has fixed the salary of the Superintendent of the City Schools at \$18,000, the highest salary paid any educator in the world.

FOREIGN

The German Government has sold at auction the ex-Kaiser's six hundred personal horses. His favorite charger brought \$5,000.

The Japanese Minister at Peking has warned the Chinese Government that if the premature disclosure of secret documents by China causes loss to Japanese financial and commercial interests, Japan will hold China responsible for such loss.

An investigation has revealed the fact that many of the most shocking atrocities in the Balkans were visited during the war by the Bulgarians on the Serbs and Greeks.

Japanese corporations have been granted concessions to exploit agricultural lands in Lower California, General Mado Aguirre, Under Secretary of Development and Agriculture, has announced.

A small force of French troops stationed in the neutral zone between Hungary and Rumania has been attacked by Hungarian troops, 350 of the French being taken prisoners, according to an official report.

King Albert arrived at Paris from Brussels in an aeroplane April 1st, for the purpose of personally appealing to the Peace Conference to make Brussels the seat of the League of Nations.

MISCELLANEOUS

Miss Mary Anderson, Chairman of the Washington Committee of the National Woman's Trade Union League, sailed for France recently in response to a letter from President Wilson stating that he thinks it

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Gentlemen:—It is with pleasure that I write this note which I believe will give you commendable pride from the fact that we in St. Andrews Church Brighton, have used your individual communion cups for the last fourteen or fifteen years, and have broken just one. They have been sterilized and washed four times a year. We gladly recommend them to any session needing communion cups.—Yours truly, B. C. H. Becker, Representative Elder. In writing for Catalog mention this paper.



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desirable women workers should have at least one or two representatives at the Peace Conference.

The American Embassy at Mexico City has been instructed to make inquiries concerning the report that the Mexican Government has granted agricultural concessions to Japanese in Lower California and to report the facts as quickly as possible.

Captain Bartlett, of New York, plans to fly to the North Pole in June, starting from a base at Cape Columbia.

Secretary Baker sailed April 7th from

New York for France to attend meetings of the American Liquidation Commission and to direct winding up the affairs of the American Army in France.

Members of the special mission sent to the United States by the Philippines Legislature to ask complete independence for the islands have prepared to present their case to the United States Government.

The American Red Cross has appealed to the American people for second-hand clothes. Great numbers of people in Europe will be glad to have old clothes.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Easter Sunday. April 20, 1919

OUR RISEN LORD

(Easter Lesson)

Matthew 28: 1-10

Golden Text—He is risen, as he said. Matthew 28: 6.

Lesson Outline—1. The Resurrection. 2. The Risen Christ. 3. The Resurrection Life.

Historically our Christian faith rests upon the life and work of Jesus. Every fact and act of His marvelous life is of interest to us. But certain central facts are of supreme importance. They constitute the great festivals of the Church. They are occasions for holy joy and reverent gratitude. They should mark the very zenith of Church life, in attendance, inspiration and consecration.

But, because of their annual recurrence, the observance of these great days is apt to degenerate into a pious custom. Jews and Gentiles, skeptics and Christians join in the celebration of Christmas and Easter. There can be no valid objection to this. All mankind owes a vast debt of gratitude to the Saviour of the world. Even those enjoy many of His benefits who deny His claims and who dispute His authority. They may well unite with us in the celebration of the central events in the life of Christ in recognition of the greatest benefactor of our race.

But for us these memorial days have a profound religious significance. We observe Christmas, Good Friday, and Easter because they commemorate the birth, the death, and the victory of Him who saves us from sin and brings us to God. Perennially we renew our knowledge of the historical facts that underlie these great festivals, and we deepen our spiritual apprehension of their abiding significance.

I. The Resurrection—The name "Easter" originated with our pagan ancestors, who applied it to their celebration of the resurrection of nature, in honor of the goddess of spring. The early Christians invested this ancient pagan festival with a new and deeper meaning. The rejuvenation of nature furnished a fitting occasion, and a suitable background, for the celebration of the resurrection of Christ. Gradually, without a specific commandment of Jesus or of the apostles, Easter became a great Church festival. At the end of the second century it was firmly established and widely observed. During the Reformation, the Easter festival was abolished in some sections of the Protestant Church. But to-day it is universally observed.

This is eminently right and proper. For the resurrection of Jesus from the dead and the origin of Christianity, as a world-conquering faith, are connected and relat-

ed as cause and effect. The tragedy of Calvary left the disciples a feeble and fearful band of men. Their crushed faith revived and became heroic in its loyalty and daring only because, and after, they had gained the assurance that their crucified Master had arisen from the dead.

The Gospel narratives of the resurrection are remarkable both for their contents and for their omissions. They speak in no uncertain tones, and yet they also observe a reverent silence. They contain the glad testimony of many witnesses to the reality of the resurrection, but they make no attempt to relate the manner in which Jesus rose, or to explain the mystery of the fact. Women and men hasten to the tomb in tears and they leave it with the triumphant assurance, "He lives; he is risen indeed." But no one describes the resurrection itself. How Jesus was raised; in what manner He came forth from the tomb; what became of His mortal body—these and kindred questions the evangelists pass over in silence. They do not attempt to lift the veil of mystery that shrouds the tomb where Jesus lay buried. Their whole interest is centered upon the reality of the Risen Christ, and not upon the manner of His resurrection.

II. The Risen Christ—But how can we, after the lapse of many centuries, become assured of the reality of the resurrection of Christ? How can we say, with Peter, that "God raised up from the dead the Prince of Life; whereof we are witnesses" (Acts 3: 15)? Unless Christ is risen, our faith is vain. How, then, can we become certain of His resurrection?

We must meet the Risen Christ in our experience, as the two Marys of our lesson met Him on their way to the disciples. Christ must be born in us, before we can have faith in His birth from the grave. First we must feel the spell of His Gospel and the saving power of His Spirit. Then we shall know that He is a living Christ, risen and glorified.

That is the way Paul's faith in Christ was born. Faith in the risen Lord was the constant theme of His preaching and the supreme force in his apostolic life. It rested on his great experience near Damascus, where his proud Pharisaic spirit surrendered, without reserve, to the gracious Master whom he had persecuted. Paul was

MOTHER

Because Easter occurs so late this year many people are likely to be unprepared for Mother's Day, which is observed May 11th. NOW is the time to examine the material and make your plans. We have prepared some things which we are confident you will appreciate.

"MOTHER"

This is a four-page pamphlet consisting of three songs and an exercise. Two of the songs and the exercise are adapted to Intermediate or Junior use; the other song is a special number by older people. Price, 5 cents each, 50 cents the dozen, \$3.00 the hundred folders.

"MOTHER DEAR"

A most charming song, the words and music by C. Harold Lowden, who has dedicated it to the memory of his own mother. This song has a message that is genuine and should be given a place on every program for Mother's Day. Price, 25 cents net. No discount.

"MOTHER AND HOME"

A great anthem arranged as duet for alto and tenor, the latter having the melody. The refrain is arranged for chorus to sing an obligato while the instrument plays "Home, Sweet Home." It is a gem. 12 cents, less 25%.

"THINKING OF MOTHER AND HOME"

A favorite, arranged as solo and chorus—the latter having a men's voice arrangement. This is a beautiful number. 10 cents net.

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not an eye-witness of the resurrection. Neither did his faith in the risen Lord rest on the reports of those who had hastened to the tomb early on Easter Sunday, or who had met the Christ in Galilee. Doubtless he was quite familiar with all these facts recorded in the Gospel narratives when he was breathing threatening and slaughter against the disciples of the Lord. This hearsay evidence did not abate his fury or beget faith. Faith was born in Paul only "when it pleased God to reveal his Son in me." That inward revelation reached its climax near Damascus. Then Paul yielded to the grace and truth of Christ. He arose from the earth a new man, whose faith in the risen Christ rested not on the reports of others, however trustworthy and helpful, but on the living experience of his own soul.

So it must be with us to-day. Faith in the resurrection of Jesus rests not on information but on personal experience. It is begotten within us not by the reports of men, but by fellowship with Christ. The historical evidence of the resurrection, as reported in the Gospels and as enshrined in the confessions of the Church, is of great value for Christian apologetics and in religious education. But it points beyond itself to the living Christ Himself, who created that evidence in the experience of men. That same Christ is still creating similar evidence in the history of the Church and in the hearts of men.

The risen Christ appeared only to those who loved Him and sought to be loyal to Him. The women saw Him when their love sought Him in the tomb. And the disciples saw Him when, in loyal obedience to His command, they hastened to Galilee (Matthew 28: 16). Pilate remained skeptical in spite of the reported facts of the resurrection. And the priests were troubled by the startling story of the soldiers, but not convinced. It is impossible to convince men of the resurrection of Christ so long as they remain hostile or indifferent to His claim and cause. Not external certification, but only internal authentication will make that stupendous fact credible. Men must fulfil the conditions of discipleship. They must die unto sin and live unto righteousness. Then faith in the risen Lord; victorious over sin and death, will become the impregnable Gibraltar of their personal experience. "Lo, I am with you always even unto the end of the world." That parting promise of the risen Christ is continually being fulfilled. Always and everywhere men can find Him if they seek Him. Vast numbers of humble, faithful men have tested His promise. It has never failed. They have known the power of His resurrection in life and in death. They have lived in the companionship of Jesus, their Saviour from sin. And they have died in the faith of Christ, the conqueror of death and the author of eternal life.

III. The Resurrection Life—Perhaps the best definition of our Easter faith is found in Paul's Epistle to Timothy (2 Timothy 1: 10), "Jesus has abolished death, and brought life and immortality to light through the gospel." This is a great saying, significant in every word. It is a description of the life we are privileged to live if we believe in the Gospel of the risen Christ.

Jesus did not reveal immortality. That was an old belief. The Greeks shared it with the Jews. Saul, the Pharisee, believed in the resurrection of the dead. Martha expressed the popular faith when she said of Lazarus, "I know that he shall rise again in the resurrection in the last day" (John 11: 24). Hence Jesus did not create faith in immortality. But "he brought it to light." He took it out of the realm of vague hope and fear and made it a triumphant certainty. What to most men had been a menace, he changed into a vast promise. Moreover, it was "life and immortality" that Jesus brought to

light. Through His Gospel He taught men that immortality does not mean endless existence merely. It means a kind of life that is deathless. It begins here and now; and it continues forever. Immortality is the life which Christ lived, and to which He summons us. It is the filial and fraternal life which has its beginning in time and its glorious consummation in eternity.

Thus our Easter faith sheds its glory upon heaven and earth. It opens wide the sealed gates of death. The realm of the dead is no longer the shadowy abode of departed spirits. It is heaven, a homelike place, where Jesus lives, and where Christ-like principles prevail. And it glorifies the earth. It is a part of the Father's House, where men live in His presence, and trust in His power and promise; and whence, through the portals of death, they pass into another room of His vast universe. And this Easter Day calls us anew to enter into the inheritance of abundant life which the love of God, through Christ, has provided for us.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

April 20th. **Eternal Life and How to Live**
It. John 5: 24; Eph. 2: 1-10

Easter is the Festival of Eternal Life. It celebrates the victory of Jesus over death and the grave. Eternal life is not the result of Christ's rising from the dead; it is rather the cause. It existed before that first Easter Day. When Jesus rose from the dead He brought life and immortality to light." He revealed it in its power and glory and victory. While this is true, it is at the same time a fact that Jesus Christ Himself is this life. There seems to be a great deal of vague, loose thinking concerning this question of eternal life. There are those who relegate it to the distant future, to the life beyond the grave. There are others who think of it only in terms of time and regard it as everlasting. The fact is that the words **eternal** and **everlasting** are not identical in meaning. **Everlasting** has reference chiefly to endless time, while **eternal** means that but a great deal more. It expresses quality as well as quantity. It denotes a type or kind of life as well as length of time. Eternal life means more than endless existence; it means that endless existence is characterized by a spirit that is Divine. Eternal life is the life of God in us. This is deathless because God Himself is from everlasting to everlasting.

Likewise eternal life is something that can be lived here and now. We do not need to wait until we die in order to enter it. It is a present possession as well as a future inheritance. "He that hath the Son hath life." Notice the present tense. It does not say **shall have**.

It is interesting to go through the New Testament and study this subject of eternal life as it is treated by different authors. The subject is less prominent in the first three, or so-called Synoptic, Gospels, than in the fourth Gospel. The idea of life forms the very center of the Gospel according to St. John. Around it he makes the entire teachings of Jesus revolve, and he nearly always speaks of it as a present possession. It is in St. John's Gospel that we have that wonderful definition, "This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." It is in the same Gospel that Jesus announces Himself as "The Life." "The resurrection and the life," "The bread of life," "The water of life." There we read of "The words of life." In it the mission of Jesus is declared to be, "I am come that they might have life and might have it more abundantly." John has been called, **The Apostle of Love**. He might as well be called, **The Apostle of Life**. It is the same Gospel that says,

"Whosoever believeth on Him shall not perish but have everlasting life."

When we go into the writings of St. Paul we are impressed with the wealth and the richness of his conception of life. He says, "He is our life." "For me to live is Christ; to die is gain." "Our life is hid with Christ in God." "The life which I now live I live by the faith of Him who loved me."

Everywhere this subject is emphasized. "The gift of God is eternal life." Being accorded such prominence in the whole New Testament, it is important that we should recognize its meaning and understand how we might enter it and live it.

It is a life of fellowship with God which is entered by faith in Jesus Christ. Jesus announces Himself as the mediator of that life and furnishes the powers whereby men may lay hold upon it. We must begin to live it here and now and not wait until after death. We must live our present life on the high altitudes. Let our life be a daily resurrection, a constant rising with Christ into newness and fullness of life.

St. John tells us how that life is imparted to us. He mentions three mediums. First, the word of Christ. He speaks of Jesus as having "words of eternal life," and these words are "spirit and life," carrying with them the very nature and quickening energy of Jesus Himself. We get that life, therefore, by studying His word. That word is truth. Truth always begets life. We cannot afford to ignore His word, as it is through this medium that eternal life is begotten in the soul. Second, through the sacraments. "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you," says Jesus. It is through this mystical communion with Christ that life is generated in the soul. If anyone were to ask how this takes place, it would be impossible to define it, for there is a degree of mystery associated with all life. We do not discern it in its origin, but only in its manifestations. The sacraments are effective in begetting as well as in sustaining the life of God in the soul of man. How necessary, therefore, that we should enter into this innermost sanctuary of our whole Christian worship! The third medium is that of an abiding union with Christ, illustrated by the vine and the branches. It is through this vital union that the life of Christ flows into the life of the believer. It is appropriated by faith. It is realized by living. It is nourished and developed by service and by feeding upon His word. We can live the eternal life now. We need not wait until we die. If we live each day as Christ would have us live, we form the character of Christ within us and that partakes of His own immortality. Then we, too, shall be deathless. The outer body may be destroyed; it is of the earth, earthy. The life within us will continue and will create for itself a body that will suit its new environment.

Three things we shall take with us from this life into the life beyond. They are our thoughts, our feelings and our wills. These constitute personality. They will not be arrested by the great tragedy of death. They will continue. We will be surprised to find that the transition from this world into the next is not a radical change. Our last thought and emotion and act on earth will be our first thought and emotion and act in Heaven. And as our life in Christ on earth has developed amid many difficulties and great opposition, so now in a new and more favorable environment this same life will continue to develop by leaps and bounds through all eternity. Thus eternal life begins in the soul when Christ is born therein, and it is "Christ in us that is born of glory."

"Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me
Makes heaven forever mine."

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

A Morning Blessing

In going from Applegate Lodge every morning to begin my work in the office I have to pass Leinbach Cottage, and there I never fail to receive my morning blessing.

The Leinbach Cottage little girls always watch for me at their playroom windows. They rap to attract my attention and then they wave their hands and give me the pleasantest and heartiest kind of a morning greeting. It is a morning blessing that cheers my heart and makes me thank the Lord.

Not more so, however, than what I see when I turn round the corner and look in at the kitchen window. There I usually see four or five little girls usually very busy with some work probably connected with the preparations for breakfast. Once in a while I go in to see what they are doing, and I often find them with sleeves rolled up busily engaged in paring potatoes.

How carefully they do it and how quietly! It is a pleasure to look at them. It is a morning blessing.

When the daylight saving plan went into effect last Sunday morning I was afraid it might be too early for my little friends, but no, there they were in their accustomed places as bright and fresh and happy and busy as ever. They did not fail me once. As the birds waken me with their morning songs and the Good Father gives me my morning portion of daily bread, so these innocent, unspoiled children with their play and with their work give me each day a morning blessing.

It does not seem to depend on "moods" or the weather. These little girls seem to have no great trouble to get up in time, and if they ever get up with a grouch, fortunately I do not get to find out about it. Heaven seems to lie about them still as it is said to lie about children in their infancy until the spirit of evil drives it away. Would that it could always remain! Then indeed would the morning blessing extend all through the day.

For the name of a missionary write to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Always indicate your denomination that a card of introduction to a worker in your own Church may be sent.

In the province where Seoul is located the Presbyterian Church has a native Sunday School worker who is giving his full time to work among the Churches of that province. In the city of Seoul a Sunday School institute is being held which requires ten three-hour evenings, one each week for ten weeks. In addition to the Church Sunday School in each of the Churches of the province there are more than forty children's Sunday Schools.

HOFFMAN ORPHANAGE, LITTLES-TOWN, PA.

Rev. Andrew H. Smith, Superintendent

In a previous letter we made mention of certain congregations who were making provision to enlarge Hoffman Orphanage, but withheld their names.

Instead of boasting of what they will do, they have done it without the blare of trumpets, since they have "gone over the top" in practically raising the entire amount necessary to pay for the erection of a cottage for girls. This cottage will stand to the right of the Helb Administration Building. We have been waiting for the formal announcement of this project by the energetic but modest pastor, but in our joy we can wait no longer. Emmanuel congregation, of Hanover, Pa., Rev. Abner S. DeChant, D. D., pastor, also President of our Board of Directors, with his people, sees and knows our needs and will erect the first memorial cottage at the approximate cost of \$15,000. This is a splendid example for other Churches, groups of Churches and individuals. It means so much to us; first, because the number of children applying for entrance into the Home has increased from 48 to 57; second, because of its approval of the work done at Hoffman Orphanage by those so near to us, by those who knew us most intimately, and third, because their religion is a practical one in that it provides for the needy. We know that the heart of Dr. DeChant is in this work and he is glad for this expression of devotion on the part of his people. There is a constant stream of good things coming from this and the other Reformed Churches of Hanover.

Another group of Churches, not far from Hanover, inspired by the above example, is about to "go over the top" for the financing of a third cottage to be known as ——— cottage for younger children.

This makes the challenge to the pastors and congregations in the Synod of the Potomac most urgent for a school house. To this day our school has had its quarters temporarily in the first or Barkley Cottage, but when our school increases to 80 or thereabouts, we must move it to other quarters. This school house must be built and paid for by the drive the Potomac Synod pastors are urged to make in their congregations and Sunday Schools immediately or soon after Easter. Catch the vision, dear reader. See the scores of orphans waiting for the privileges of our Home; note what Emmanuel congregation is doing under the leadership of its pastor, Dr. DeChant, also what the other group of Churches is about to do, and say to the Lord, "We will not only pay for a permanent school house, but will furnish sufficient means to equip the Home for its enlarged work." That means a central heating plant and the enlargement of our water, electric and sewer systems, all of which must be done. We must have water, light and proper sewerage. The necessity is upon us and by your help we will do it.

Now for something easy. Easter will be here shortly. We can use eggs and other

World-Wide Sunday School News

Sunday School Convention in Brazil—The National Sunday School Association of Brazil held its annual convention at Sao Paulo. Rev. George P. Howard, Field Secretary for South America, of the World's Sunday School Association, went from his office in Buenos Aires, Argentina. Mr. Howard describes the gathering in his characteristic way: "A goodly number of delegates were present. At least 35 different schools had sent their representatives. A good program had been prepared and I found only one serious fault with it, and that was that I was down to speak on every topic under discussion. I assure you that those brethren worked me to a frazzle. I gave special importance to an address which I gave on 'The Significance and Importance of Religious Education.' I also gave them my illustrated lecture on 'The Modern Sunday School,' and on Convention Sunday I visited a number of their Sunday Schools. When it was all over I was pretty well used up and welcomed a day's rest before starting for home, but we were not allowed our coveted rest. Just as we got to the end of our evening meal word came that a great crowd of folks had gathered at a near-by Church and were waiting for us. In some way word had been given that I was to speak at that Church, so there was nothing to do but stir up one's mind and give those people one more address on Sunday School work.

"I found that there were no properly organized kindergarten classes in any of the Sao Paulo Sunday Schools. In none of their schools had they ever used a sand table, so I made up my mind that they would have a demonstration of how it was done. We got a table and sand, also a class of little children, and in one of the Presbyterian Churches we had a kindergarten institute. There and then ten different Sunday Schools gave me orders for the Beginners' Spanish Graded Lessons which we have been producing in provisional form in Argentina. Naturally, in Brazil they need this material in Portuguese, but rather than wait until they were published in their own language they preferred to begin immediately, working out the lessons from the Spanish text."

Gold Cross of the Holy Sepulchre—One of the rare honors is to receive the Gold Cross of the Holy Sepulchre. Such a distinction has just been conferred upon Major Stephen V. Trowbridge, who is in charge of the Relief Work in Palestine for the American Red Cross. Major Trowbridge is the well-known Field Secretary

for Moslem Lands of the World's Sunday School Association and has been loaned to the Red Cross for this special relief work because of his ability and intimate knowledge of Moslems and the Arabic language, and Near East conditions. This award was made by Archimandrite Gerassimos, who is the guardian of the Holy Sepulchre. The presentation was made in token of the gratitude of the people of Jerusalem. This distinction was also conferred upon General Allenby.

Major Trowbridge entered Jerusalem at the time of the occupation by the British army and at once began the distribution of food to those who were starving. Arrangements were made to provide work for all who had any ability. Last Easter Major Trowbridge met a large group of refugees from Aleppo at the fords of the Jordan opposite Jericho and conducted them to Jerusalem. All of these ministrations are opening the way for extensive Christian activities as soon as conditions become stable in Palestine.

New Graded Sunday School Lessons in Japanese—The Japanese Sunday School Association has just announced that the new graded Sunday School lessons are coming from the press. These lessons are not merely a translation of the graded lessons now used so generally throughout the United States and Canada. The truths have been oriented so they will convey the right impression to the Japanese mind. One of the larger difficulties was to obtain illustrations for each lesson. Copyright laws prevented the use of some very suitable pictures. The endeavor is to have at least one illustration for each Sunday for the first five years. These pictures will be in colors for class use by the teacher. Many pictures will also be used for illustrating the students' class book for the upper six years.

Some Sunday School Activities in Korea—Korea once was called the "Hermit Nation," but now there are wide open doors to Sunday School opportunities. Rev. J. G. Holdercroft, Sunday School Secretary for Korea, representing the World's Sunday School Association, has recently returned to that country. He is a missionary of the Presbyterian Church. In Korea the International Sunday School lessons are followed a year later than in the United States. For this reason valuable helps that have a first use in America can be forwarded to Korea and also to the Philippines, where the same plan is followed.

things to fill the "nest" for our children on Easter morning. Were you ever a child? Did you enjoy the "Easter bunny?" So do these children.

We now have 20 barrels packed with empty fruit jars for those of our friends who want to fill them for us. Send us your name and address with the request for as many barrels of empty jars as you want. We will send them out in the order in which the requests come. First come, first served.

NAZARETH ORPHANS' HOME

Rev. W. B. Werner, Superintendent

We rejoice to be able to report to the Church that everybody at Nazareth Home is well and has been well so that no doctor needed to be called to the Home for medical services since June 1, 1917. We are indeed thankful that we have not been afflicted by the influenza.

We have our electric lights. They are a convenience and a pleasure, but chiefly they are a safety with so many children. But we still need a hundred dollars to pay for them entirely. We trust some congregations that have not yet contributed to this cause will be kind enough to wipe out this deficit.

Our farm work has already begun. We have planted all our potatoes, onions, and sugar peas, as well as a great many of our garden vegetables. We have twenty-six boys and the big boys, under the direction of the Superintendent to do the farm work. We are badly in need of a man to lead in this work. Anybody who is capable of doing the work would be welcomed to this position, provided he is a Christian with desirable habits.

Our kitchen ranges are in very poor condition. We need a new range with fixtures for a hot-water boiler. Is there any congregation willing to present to the Home a range with these conveniences? A poor stove is a great inconvenience to the cooks and a hindrance in most culinary operations.

We are approaching Easter very rapidly. The children are looking forward to this season with great hope. As in former years they expect to be remembered by the Church. They are looking for eggs especially, but other things which they can use or eat will be a treat to them. They have been working faithfully in school and out of school. To be remembered at this season will be a great encouragement to them.

PHOEBE DEACONESS HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent

June 19th will be Donation Day. The ladies are very anxious that all the friends of the institution fix this date as early as possible. There are two reasons why the day should be borne in mind. One is we would like to see as many people come from far and near as possible and spend the whole day with us; the other reason is we would like to have as much help from those most keenly interested in order to make the necessary preparations for the occasion. The various chapters throughout the Church are laying their plans. This is the proper thing to do. Unless you plan in advance what you propose to do you will arrive at very little. It is only by carefully planning work ahead and then follow it out that you will arrive at the very best results.

Miss Anthony is still confined to bed. She did not recover as soon as we had expected. Her friends will be glad to learn that she is improving.

Looking over our list of names constituting the Phoebe Home family, we find their ages range from 66 to 97. The youngest, Miss Sarah Greenawalt, is 66. We have five in the sixties. We have six-

teen in the seventies; there are eight in the eighties, and the oldest, Mrs. Catherine Jacoby, is 97. The one next to her, Miss Elizabeth Miller, is 88, yet Mrs. Jacoby reads the papers and gives the war news to the rest of the family. We can see from this that we could not well do without Mrs. Jacoby. There is one happy feature about this all, our girls and boys in the Phoebe Home have gone beyond the age where they are sensitive to let the people know just how old they are. They do not mind if we tell. Looking at another list where their names are arranged according to the number of years that they are at the Home, we find Mrs. Eva Remaly heads the list. She came to us on the 13th day of July, 1905, almost 14 years ago. She is still one of the best physically. Mrs. Diana Lerch is the last member of the family to come to us. She was admitted February 18, 1919. She is 79 years old. One of the members of our family who has been with us for a number of years tells us again and again: "I have never had it so good in all my life. I am perfectly happy in my home." It causes the hearts of the management to rejoice that our family of aged fathers and mothers is happy and contented, and we are sure that the Church at large is very glad to know this. Once in a long while we may run across some one who takes occasion to murmur perhaps a little, but when one considers the age of our residents, perhaps the habits that have been formed long before they came here, it is not at all surprising.

We never published the names of our family. We will do so in three groups. We will follow the order in which they came to the Home, beginning with those who came first: Mrs. Eva Remaly, July 13, 1905, St. Andrew, Rev. R. M. Kern, Allentown; Miss Lizzie Anthony March 11, 1909, Zion, Rev. Simon Sipple, Allentown; Miss Elizabeth Miller, June 14, 1911, Zionsville, Rev. J. N. Blatt, Old Zionsville; Mr. John Hartman, June 7, 1912, St. Andrew, Rev. Robert M. Kern, Allentown; Mrs. Catherine Jacoby, June 24, 1912, First, Rev. Elam Snyder, Quakertown; Mrs. Mary C. Shively, June 27, 1912, Zion, Rev. E. S. Noll, Lehigh, Pa.; Mr. Abraham Smoyer, July 8, 1912, Indianland, Rev. George E. Kopenhaver, Cherryville; Mrs. Annie Williams, October 29, 1912, Reformed, Rev. J. O. Oswald, Slatinton. A number of the old people have joined Rev. Kern's congregation after being admitted into the Home.

THE DAY'S WORK AND THE EMPTY SCHOOLHOUSE

Almost one and a half million children between the ages of 10 and 15 are listed as "farm laborers" in the 1910 census. Most of these were reported as working on the home farm; the rest "worked out." There is no report of the children below the age of 10 at work in cotton, tobacco,

and beet fields, and on thousands of small farms.

No one has paid much attention to this condition. "The effect of farm work on the development of the child is a practically unexplored field," says the Children's Bureau of the U. S. Department of Labor. The Federal Child Labor Law which went into effect September 1, 1917, and which has since been declared unconstitutional, without doubt marked a definite step in advance in our attitude toward child labor, but even this law offered no protection for children working on farms. And only a very small proportion of the almost 2,000,000 children at work in 1910 were employed in occupations coming subsequently within the scope of the law.

Most of us think of the "farm" as an ideal place, and no one can question the wholesomeness of much in farm life. But we have learned that it is not wise to take it for granted that all country life in America makes a child happy and healthy. It must be admitted that too much farm labor interferes shockingly with the child's

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schooling, overtaxes his strength, and impairs his future usefulness.

A study of rural children in North Carolina completed by the Children's Bureau in 1918 brings these points home. In the lowland county investigated where cotton is the principal crop, it was found that two-thirds of the white and three-fourths of the negro children did all kinds of chores in addition to working in the cotton fields where there is prolonged exposure to the heat of the sun. Children of all ages were in the fields: 51 were under 8 years of age, and 120 under 10.

The children of the mountain county, where the chief interests are livestock and timber, did chores at house and barn and also worked in the fields. Over nine-tenths of those visited who were from 8 to 15 years old, and 11 who were under 8 were doing field work.

Investigations carried on in 1917 and 1916 by the National Child Labor Committee disclosed conditions similar to those found by the Children's Bureau. One hundred and forty-one rural schools in Kentucky and 174 in Oklahoma were studied for irregular and non-attendance. It was found that the greatest number of absences in both states was due to farm work. The other largest contributing causes were illness, housework, and indifference. Farm work and housework combined nearly equal the absences from all other causes.

Does the compulsory school attendance law protect children from heavy work and long hours in the fields? There are interested and vigorous school officers who do their best to enforce the law, but even at best the period of attendance required is meager. There is always a loophole through which children may be piped to work.

In ten states the period of attendance is below-five months. In Alabama children must attend school for eighty days and even this short term may be reduced to sixty days; in Florida, the attendance required is eighty days; in Georgia, four months; in Mississippi sixty days, but the school board may reduce this to forty days; in North Carolina four months; in South Carolina four months in agricultural districts for child laborers; in Tennessee, outside of cities of 5,000 scholastic population, eighty days, or entire session if this is less than eighty days; in Texas, 100 days or entire session if less than 100 days; in Utah, outside of first and second-class cities, twenty weeks; in Virginia, sixteen weeks. Delaware has a required attendance of five months, which may be changed by vote to three.

In three of the states listed above, Florida, Mississippi, and South Carolina, even the short term noted is not a state-wide requirement, as the adoption of the school attendance law is optional with the locality. A few states definitely require attendance for less than the entire session and even where attendance during the entire session is required, there is often no assurance that it will be long enough to enable the child to get adequate schooling.

Fourteen states will excuse a child from

school solely for "satisfactory," "sufficient," or "urgent" reasons, for "domestic necessity," or "for cause." Two of these states specify that the "urgent reason" shall be "strictly construed." In Georgia the school officers are definitely authorized to consider need for agricultural labor in excusing children in rural districts.

The Back-to-School and Stay-in-School drives of the Children's Bureau were started to arouse both parents and children to the realization that school is better than work for children until they are 16. It pays. As the Bureau says: "The more you learn, the more you'll earn."

Obituary

ELDER JACOB GRESS

Grandfather Gress was born September 27, 1825, near North Washington, Westmoreland County, Pa. When a boy of 12, his father bought a large farm near Pleasant Unity and the subject of this sketch spent the remainder of his long and useful career in this vicinity.

He belonged to a long-lived family. His father and brother Henry, the father of the Rev. Daniel Gress, of Harrison City, both lacked only a few days of being 90 years of age.

He was born and reared in a Christian home, and at an early age was catechised and confirmed by the sainted Rev. Dr. Hacke, who served our St. Paul's congregation for almost half a century, and therefore our departed brother was thoroughly grounded in the "faith of the fathers."

He was the oldest member in years as well as in point of Church membership, being a communicant member for almost 80 years. He was the last member of his family and attained the ripe age of 93 years, 5 months and 1 day.

He was not sick, but his vitality and strength gradually waned, and at last he fell peacefully asleep on the last day of February, to awaken with the saints in glory. His mortal remains were laid to rest in the Old St. Paul's Cemetery among those of his kindred.

This old father, uniting the past with the present, lingered with us during the "Indian summer" of his life, but God took him, but not all is lost, for his faith in the unseen but eternal realities remain to bless us still.

He is survived by three children—Frank Levan, of Greensburg; Mrs. Calvina M. Poorman, who tenderly cared for him during his declining years, and John R., one of our faithful deacons and the treasurer of the congregation and Sunday School at Pleasant Unity. There also remain nine grandchildren, ten great-grandchildren and one great-great-grandchild.

Father Gress helped to build two churches for our St. Paul's congregation. He was interested in his Church, and leaves a precious memory to those that remain, "A good man leaveth an inheritance to his children's children."

His pastor selected for the funeral text Gen. 49: 33, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost and was gathered unto his people."

The Rev. Dr. A. J. Heller, an intimate friend and former pastor of the deceased, spoke beautifully and touchingly of the past in its relation to the Christian's death. It was a beautiful tribute by one who himself has passed the four-score years and is abiding God's time till the shadows are a little longer grown when God in His mercy shall take him home to Himself and to his friends on the other side.

S. H. D.

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Book Reviews

Praise and Service. Hymn Book and Manual of Worship. \$10 per 100, carriage extra. Presbyterian Board of Publication.

This book contains 102 hymns, one page of "prayers to teach the children," five orders of service for the Sunday School, the Ten Commandments, Psalms 1 and 23, the Lord's Prayer, the Beatitudes, the Apostles' Creed, What the Scriptures say about Prayer and 28 selections for responsive reading.

The selection of hymns shows excellent judgment. They are the best and most helpful that the Church has; they are both evangelistic and devotional in character, and they can all be used. We venture the statement that there are more hymns in this book that are generally sung than in many a book twice its size, or even larger still. It contains a complete index of the first line of each hymn, or in a few instances, of the title. It lacks, however, a topical index.

The responsive readings are well chosen and cover a great variety of subjects. Here again there is no topical arrangement which would add a good deal to its serviceableness.

The Maine Law. By Ernest Gordon. Fleming H. Revell Co. Paper, 30c. net.

The struggles of Maine, and the long trail through which the temperance movement had to travel before the final triumph, together with the laurels the writer has won, justifies the preparation and printing of this book. The arguments of the wets are of the usual sort. The purveyors of the strong drink attempt to break every law, and lie like Greeks to escape the punishment, the truculent lawyers and courts, where justice has been more than blinded by the mighty dollar, have all been described by a master hand. Gradually politics, religion and economic salvation enlisted a public sentiment which would not be downed in the face of scornful protest and piles of blood money. Though the end of the liquor traffic was at first afar off, the prophetic eye of Neal Dow saw the doom coming as sure as the to-morrow's sun. It is a splendid piece of work, that will aid in completing the funeral ceremonies of John Barleycorn. It deserves a wide circulation where a state or people have mistakenly felt that the battle was completely won. Its students will find a phalanx of men and women who will resist at every point the hellish machinations of the brewers, who seem determined to resist the Constitution of the United States.

English Fairy Tales. Retold by Flora Annie Steel. Illustrated by Arthur Rackham. 363 pages. \$2.50. The Macmillan Company, New York.

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